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HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH

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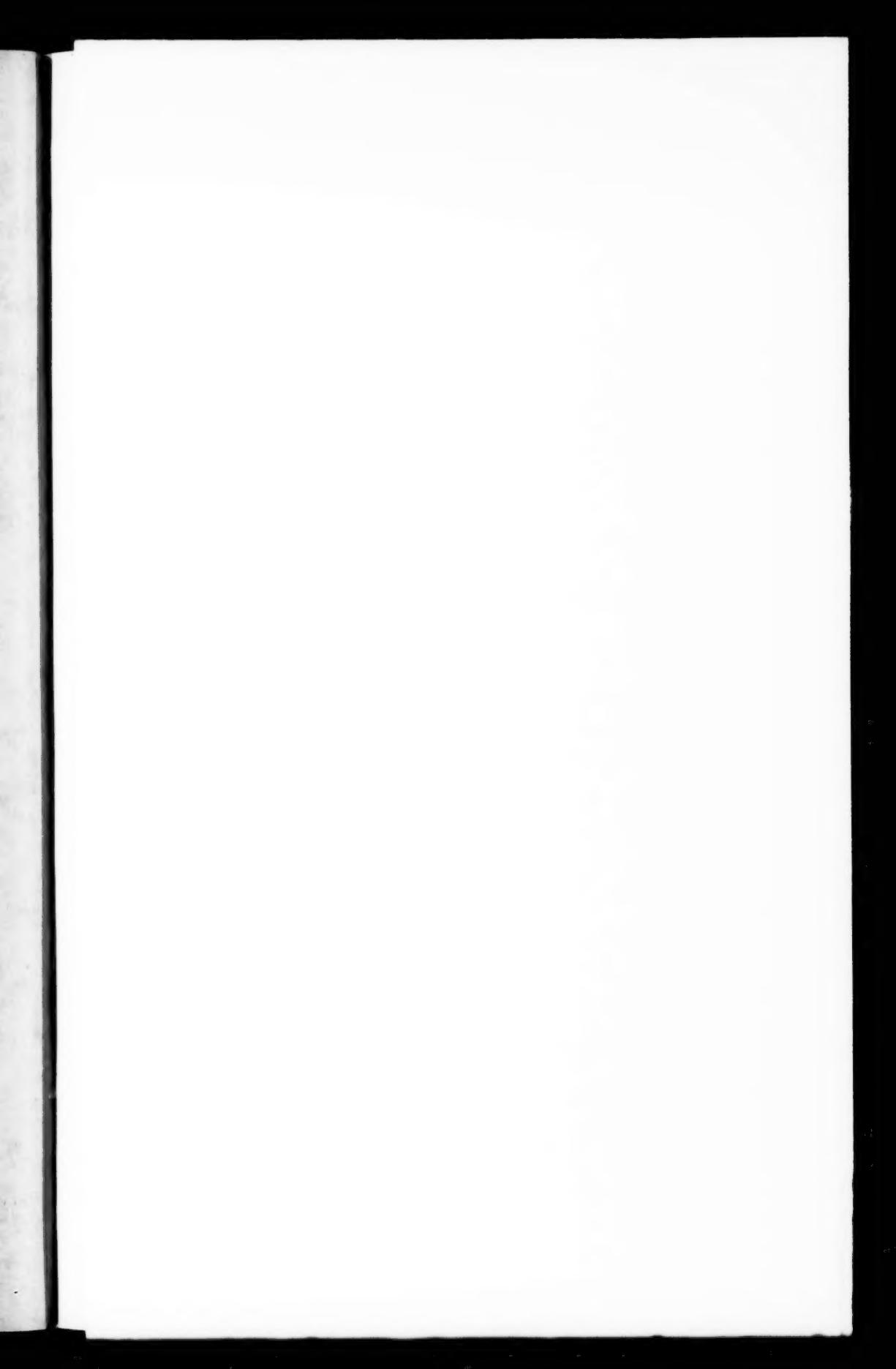
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can Episcopal Church shall be mentioned in the world, may this good deed wh they have done for us be spoken of for a memorial of them.*

REPLY OF BISHOP SEABURY TO THE FOREGOING ADDRESS

Rev^d & highly esteemed Gentlemen

I heartily thank you for your kind congratulations on my safe return to my native country, & Join with you in joy & thanks to Alm God for the success of y^e important business which your application excited me to undertake. May God enable us to do every thing wth a view to his glory & the good of his Church.

Accept of my acknowledgements for the Assurances you give of exerting your best abilities to promote the welfare of, not only our own Church, but of common Christianity & the peace & mutual affection of all denominations of Christians. I shall most certainly be very apprehensive of sinking under the weight of that high office to which I have been, under God's providence, raised by your voluntary & free Election—did I not assure myself of your ready advise & assistance in the discharge of its important duties—grateful therefore must be to me the assurances of supporting the Authority of your Bp. upon the true principles of the primitive Church, before it was controlled and corrupted by secular connections & worldly policy. Let me intreat your prayers to our supreme head for the continual assistance of his holy Spirit, that I may in all things fulfil his holy will—

The surprise you express at the rejection of your application in England is natural. But where the ecclesiastical & civil constitution are so closely woven together, the first characters in the church for station & merit may find their good dispositions rendered ineffectual by the intervention of the civil authority. And whether it is better to submit quietly to this state of Affairs in England or to risque that confusion whh would probably ensue sh^d an Amendment be attempted, demands some consideration.

The Sentiments you entertain of the venerable Bpps. in Scotland is highly (pleasing) to me. Their Conduct thro the whole business was candid, friendly & Christian, appearing to me to arise from a true sense of duty & to be founded in & conducted by the true principles of the primitive Apostolical Church. And I hope you will join with me in manifestations of Gratitude to them by always keeping up the most intimate Communion with them & their suffering Church.

**(Ed. Note.—There is strong internal evidence that the draft of this Address was the work of the Rev. Jeremiah Leaming.)*



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THE BEGINNINGS OF THE CHURCH IN COLORADO*

By E. Clowes Chorley

IN the year 1858 rumors of the discovery of gold on the plains brought a few adventurers into what is now Colorado. A larger number came the following year and settled in a camp where Denver now stands. Up to 1861 the country was a part of Kansas and was known as Pike's Peak and Jefferson. Early in 1861 it was admitted as a territory of the United States.

Early in 1860 the Rev. John H. Kehler,† for some years rector of Sharpsburg, Maryland, determined to go west. Undeterred by advancing years, his hair whitened by many winters, he ventured on the long and difficult journey to the new country. At Topeka, Kansas, he left the last outpost of the Church and travelled the six hundred and fifty miles to Denver across the plains infested by hostile Indians. There he held the first service on January 20, 1860. He found that "A large portion of the community is composed of enterprising gentlemen who give unmistakable evidence of their respect for our ministry and appreciation of the Church." St. John's in the Wilderness was organized on January 17th. Mr. Kehler writes:

"Denver City, my present place of residence, lies at the foot of the Rocky Mountains, distant 750 miles from Leaven-

*Copyrighted.

†*Mr. Kehler was ordered Deacon by Bishop Whittingham of Maryland on August 22, 1841. For several years he was missionary in Alleghany County, Maryland, and prior to moving to Denver was rector of St. Paul's Church, Sharpsburg, and missionary in Washington County, both in Maryland.*

worth City, Kansas. The nearest clergyman of our Church is the Rev. C. M. Galloway, of Topeka, distant 700 miles.

We have succeeded in organizing a congregation here, which with the blessing of God, promises to do well. We have received a donation from the town company of sixteen lots, on which we intend erecting an Episcopal Church and parsonage in the course of the summer. The church is to be of the Gothic order, of sufficient dimensions to seat about 400 persons. It is to be styled 'St. John's in the Wilderness.'

Jan. 29 we inaugurated services in Denver City. Then for the first time, without doubt, since the Creation, were the solemn and befitting words uttered here: 'The Lord is in His holy temple; let all the earth keep silence before Him.' It did my heart good, while listening to the loud and animated responses of the congregation as we proceeded in the service.

Since then, I have held services every Sunday and feel encouraged to believe that the blessing of heaven will attend our feeble efforts. The congregation is self-supporting, and looks for no aid from abroad in the erection of the church."*

In April the services were transferred to a board shanty with no floor. A layman writes:

"Our seats were rough boards set on blocks sawed off from logs, with no backs to the same; our desk, a table made by boring holes through a rough plank; our rector's chair, a three-legged stool. We have kept progressing until we are in a comfortable wooden building, with floor, seats for 100 persons, a completed chancel and a desk; also a robe in which our rector officiates, stoves, &c."†

Fifteen hundred dollars were subscribed for a church and Mr. Kehler was supported by fifteen subscriptions of five dollars per month and the offerings. He stated that there were not fifty Prayer Books in the entire country.

Outside Denver the "mining region" was an extensive district running from New Mexico on the south, through Colorado and up into Mexico. Around Central City, in a group of mining towns, there was a population of over 5,000, not a few of whom were church people eager for the ministrations of their own Communion. The population was increased by the discovery of silver in the mountains. Writing to the Domestic Committee in 1861, Mr. Kehler says:

"I entered upon my duties here upwards of twelve months ago, and by the blessing of the Great Head of the Church, have succeeded in collecting an interesting and growing congregation. We feel, however, much hindered

**Church Journal, 1860, p. 115.*

†*Spirit of Missions, 1861, p. 132.*

in our work for the want of Prayer Books. Our object in addressing you is to learn whether it is not in your power to aid us in having this want supplied. I know of no point where aid in this matter would be attended with more beneficial results. This Territory forms one of the largest and most interesting fields of missionary labor that I have yet seen, and I conceive that the prospects for establishing the establishment of the Church are most encouraging.

In addition to my labors in Denver, I occasionally hold service in the gold region, in the vicinity of Pike's Peak. Mountain City, Central City, and Missouri City are distant forty-odd miles from this place. On all occasions of religious services at these points, there are large and attentive congregations; and at times the church is filled to its utmost capacity; but in this entire region you could not, in all probability, find more than half a dozen Prayer Books. Dear brother, you would aid in the accomplishment of a good work, and greatly oblige the Rector and Vestry of 'S. John's in the Wilderness,' by securing a grant of five or six dozen Prayer Books, a similar number of Testaments, and a Library for the use of our Sunday-school."

In the year 1859 the Reverend Joseph C. Talbot of Indianapolis* was elected Missionary Bishop of the North-west in succession to Bishop Jackson Kemper, and was consecrated early the following year. His vast territory included Nebraska, North and South Dakota, Montana, Wyoming, Idaho, Colorado, Utah, New Mexico and Nevada. Officially his jurisdiction was declared to be "all the territory within the United States not embraced within the jurisdiction of some other Bishop," and he laughingly called himself "the Bishop of all Outdoors."

After looking over his Nebraska work and laying foundations there, he set out for the mountains and arrived in Denver on August 5th, 1861, and the following Sunday preached in St. John's and confirmed seven persons, the first fruits of the Church in Colorado. The Bishop writes:

"The labors of the Rev. Mr. Kehler, in this place, have been greatly blessed. The first service had been held only eighteen months before my visit, and now I found a large room, comfortably fitted up with chancel, desk, pulpit, &c., and quite filled by a congregation of intelligent and apparently earnest worshippers. At the evening service, even

**Joseph C. Talbot was born at Alexandria, Va., September 5, 1816. Baptized at Christ Church, Louisville, Ky., in 1837. Deacon, September 5, 1846, and Priest, September 6, 1848, by Bishop B. B. Smith of Kentucky. After serving as rector of St. John's, Louisville, he became in 1853 rector of Christ Church, Indianapolis. 1859 elected Missionary Bishop of the North-west. Consecrated February 16, 1860. In 1865 he was elected Assistant Bishop of Indiana. He died January 15, 1883.*

the side walks were full of people who could not find room within the house. A fine melodeon and a well-trained choir added not a little to the interest of the service. Should the country prosper, this must be a parish of great importance."

During his visit Bishop Talbot spent several days in the mining region outside Denver. He preached at Idaho, Spanish Bar, Central City, and Golden City. He found "intelligent members of our Communion, who cordially welcomed me among them, and expressed the earnest hope that, now the Church had sent them a chief shepherd, he might be able to establish Mission stations within their reach, and provide for their spiritual wants." He was especially impressed with the need for a missionary at Central City, in the neighborhood of which was a population of five thousand souls. Writing a little later, Mr. Kehler says:

"We need more ministers out here. In many towns the Church could be established, and her solemn and impressive services introduced with the utmost facility. But alas! in this vast country, extending from the Missouri River, a distance of nearly seven hundred miles, to the base of the Rocky Mountains, and South to the Mexican line, I am the only Episcopal clergyman. . . . It seems our ministers dread the distance, and apprehend danger from the tribes of Indians along the route."

Some idea of the extent of territory may be gathered from the fact that Mr. Kehler travelled two hundred and fifty miles to Fort Wise to officiate at a wedding, taking twelve days to cover the distance there and back.

In 1862 Bishop Talbot made his second visit to Denver. The parish was vacant, Mr. Kehler having been called to his post as chaplain to the First Regiment of Colorado Volunteers, then stationed in New Mexico.* The effect of his work was thus summarized: "Through the influence of the Church, Denver City has been changed from a community where vice and immorality in every form walked the streets in open day, into a God-fearing, God-serving population, that would compare favorably with any Eastern city."

The arrival of the Bishop put new life and energy into a congregation discouraged by the loss of its much-loved minister. Under his leadership the Chapel of the Southern Methodists, the only place of worship in the city, was purchased for \$2,500, the congregation con-

*After his term of military service ended Mr. Kehler returned to Denver, rendering such service as his health permitted until 1876, when he removed to Washington, where he died February 21st, 1879.

tributing \$1,000. It was consecrated by Bishop Talbot on Sunday, July 20, 1862. He writes of the service, "A densely crowded congregation, filling not only every seat, but packing the aisles and vestibule, and every available place, testified to the interest of many outside of the communion of the Church. This being the only Protestant place of worship in Denver." The Bishop lectured for a week on the doctrines of the Church, as a result of which seven were confirmed. Pending the selection of a Rector, the Rev. Isaac A. Hagar, of Nebraska, was placed in charge of the parish.

On this occasion the Bishop made his second visit to the mountains. At Golden City he found five church families, confirmed two persons, and conducted a service at Colorado City in a small room which was quite full. During his Sunday at Central City he administered the Holy Communion to ten. Within the next few days a sufficient sum of money had been subscribed to warrant the calling of a minister and the organization of St. Paul's parish. The following year the Rev. Francis Granger* arrived. A store was converted into a chapel and the lower part of the building was fitted for a school under charge of Mrs. Granger.

In the fall of 1862 the Rev. Horace B. Hitchings† rode across the 600 miles of plains from Atchison, Kansas, to take up the work at Denver, arriving on Advent Sunday. Writing of Denver as he found it, he said, "It is a town—city, I should say, of between 4,000 and 5,000 inhabitants, and increasing constantly. It is three years of age, a mere child as yet, but very precocious. One would suppose that it is at least fifteen or twenty years old, were it not for the tell-tale shingles on the roof-tops, which, in spite of all the winds and weathers, will persist in looking very white and new." He describes the parish as young, but strong and hearty, and adds, "we have a nice brick edifice, but far too small to accommodate all who wish to attend." The next year the building was enlarged to seat over 300 and was re-opened by the Bishop on August 16, 1863, when Mr. Hitchings was instituted as Rector. A parsonage of two rooms was added. Mr. Kehler was present at the service, and turning to him, the Bishop said, "Did you, could you have expected that in so short a time God would have caused the seed you sowed in faith and prayer to spring up and show such promise of fruit as you see today?" and tears of gratitude and thankfulness rolled down the old man's cheeks.

*Francis Granger was ordered Deacon by Bishop McIlvaine of Ohio on August 21, 1853. In 1856 he was rector of St. Andrew's, Elyria, and missionary at Penfield and Oberlin, Ohio, and from 1859 to 1862 missionary at Westfield and Mayville, Chautauqua County, New York.

†Horace Baldwin Hitchings was ordained Deacon by Bishop John Williams of Connecticut on June 7, 1857. Prior to coming to Denver, he was rector of St. Stephen's, East Haddam, Connecticut.

In 1863 the Rev. W. O. Jarvis of Niagara Falls, New York, became the missionary at Idaho City and Gold Dirt, small mining towns. Services were held in dancing halls and log houses, where the seats were unplaned planks, and the pulpit a pine table surmounted by a candle box, but the responses "were better than one could expect." Mr. Jarvis greatly needed a pony to make his rounds of visits, but regretfully concluded that such a luxury was impossible, as hay was eighty dollars a ton and corn four and a half dollars a bushel.

At two o'clock on the morning of Sunday, April 19, 1863, a disastrous fire broke out in Denver, destroying the business section and resulting in a loss of a million and a half dollars. The church escaped.

In 1865 Bishop Talbot was elected Assistant Bishop of Indiana. On the 28th of December the Rev. George Maxwell Randall of Boston was consecrated Missionary Bishop of Colorado with jurisdiction in Wyoming, Montana, and Idaho. Two years later Montana and Idaho were created a new missionary district and New Mexico was given to Bishop Randall.*

Bishop Randall arrived in Denver on June 11, 1866. The only two clergymen in the territory were Mr. Hitchings at Denver and Mr. Jennings at Central City. After officiating at St. John's in the Wilderness, he set out on his first visitation to the "mountains." He thus describes conditions of travel:

"Not a mile of navigable river nor a rod of railroad. I have a couple of ponies and a covered wagon; with these I travel up and down the mountains and over the prairies. The wagon answers for a tent, when night overtakes me, where the accommodations in the log cabin do not allow of extra lodgers, or where there does not happen to be a cabin at all. Since the first of June I have travelled upwards of 800 miles, chiefly in mountainous parts, and almost entirely in my own conveyance."†

His experiences were many and varied. At Buckskin he preached in a little log cabin; at Beckenridge in a grocery store where candles were too scarce to enable the people to read the responses; frequently services had to be held in bar-rooms and ranches. In describing one journey he says, "Sunset the following day at cattle ranch where was food but no lodging, so we slept in the wagon and our sleep would have been very sweet but for the bellowing of the cattle, the cackling

**Bishop Randall was born at Warren, R. I., in 1810 and graduated from Brown University in 1835. In his earlier years he was a Baptist. He was ordained Deacon by Bishop Griswold on July 17, 1838, and priested the following year. His first charge was at Fall River, Massachusetts, after which he became rector of the Church of the Messiah, Boston. He was consecrated in Trinity Church, Boston.*

†*Spirit of Missions, 1867, p. 753.*

of geese, the barking of dogs, and the shrill voice of an old lady who with her friends was camping a few yards off." He adds that they "had safely run the gauntlet for 300 miles through a country infested by hostile Indians." This was no fancy picture, for about that time the Rev. W. A. Fuller was the only one to escape with his life when the stage in which he was traveling was attacked by the Indians.

The Bishop brought with him a deacon, the Rev. W. A. Fuller, from Massachusetts, who was stationed at Nevada City, where there was neither a minister nor a church edifice. The only available place of worship was "a dirty, dingy-looking hall" used for dancing and shows. Within ten weeks a church building was begun and ten candidates for confirmation were gathered. In 1867 Christ Church was organized and when the Bishop made his visitation all the saloons closed. On August 13, 1866, Mr. Fuller was ordained priest in St. John's, Denver. This was the first ordination in Colorado. Realizing the need for missionaries, Bishop Randall spent five months in the east; then he writes, "I again turned my face toward the setting sun, and marched with a new force consisting of one deacon, and before we fairly got into action, met the first army coming East."*

In spite of these handicaps the work expanded with encouraging rapidity. Mr. Fuller was succeeded at Nevada City by Father Byrne, who also officiated at Leavenworth. A Sunday School class of St. Mark's, Grand Rapids, Michigan, gave a Communion set, and the church was consecrated September 17, 1867. At Golden City a brick gothic church, described as "the finest ecclesiastical edifice in the Territory," was consecrated on September 23, 1867. St. Timothy's, Philadelphia, gave the Communion service; St. Luke's, Germantown, the Font; several Sunday School classes in the East presented windows, and a layman of St. John's, Elizabeth, New Jersey, contributed most of the cost of the building. Though lacking a minister, Grace Church, Georgetown, was organized and a lady from Grace Church, New York, gave fifteen hundred dollars for a church building. The Rev. Cortlandt Whitehead† of New Jersey was appointed missionary at Black Hawk, his salary being paid by a member of Holy Trinity, Philadelphia. A brick building was rented for a Chapel, but in 1869 Mr. Whitehead departed with all his worldly goods, including an altar, lectern, cross and candlesticks. The Bishop reported that Mr. Winslow had been officiating at Pueblo, the chief town of southern Colorado, for eight months, and extending his ministry for several miles down the Arkansas. Confirmation was administered for the first time on the second Sunday after Trinity, 1868, and St. Peter's

*Mr. Fuller quickly returned to Massachusetts.

†Later Bishop of Pittsburgh.

parish was organized. The wardens and vestry were chosen "from among the most intelligent and influential citizens of the town." A donation of fifteen hundred dollars from a lady of St. Mark's, Philadelphia, made possible the erection of a church, which was consecrated June 27, 1869. Sad to relate, immediately after consecration it was closed for ten months in spite of the fact that it was the only church in the town. In 1869 Mr. Hitchings resigned the parish at Denver and the Bishop assumed the duties of rector. In 1870 he visited Greeley, where there were one hundred houses and a population of nearly one thousand. He baptized a child who was named Horace Greeley and Trinity parish was organized. Nearly enough money was subscribed to build a church at Colorado Springs, described as "a new town on the Rio Grande where services had been held occasionally." Grace Church, George Town, was consecrated after a long and eventful struggle, and only finally completed through the gift of a parishioner of Grace Church, New York. Services were commenced at Silver Flume and Empire City, and a site was given for a church at Canon City. At Wet Mountain Valley, with a population of 500, services were held in an upper room by the Rev. Mr. Hoge and a lot was secured. Meanwhile Bishop Randall was circulating powerful appeals in the East for funds to build churches which "could be distinguished from a schoolhouse, a saloon or from a railroad station." At Central City the church was enlarged and Golden City was organized by the Rev. William J. Lynd, who added to his work a day school. In 1870 Bishop Randall reported "St. John's, Denver, as the largest church in the Territory. The congregation has of late much increased, and the church has been enlarged by the addition of twenty pews. Measures have been taken for the erection of a church edifice which, in dimensions, material and style, shall be suited to the wants of the metropolis of the future State of Colorado."

From the outset of his episcopate Bishop Randall was impressed with the pressing need for church schools in Colorado. Parochial schools were established at Central City, the only High School in the mining district, Black Hawk and Golden City. But there remained the need for a diocesan school. The Roman Convent at Denver was attended by many Protestant girls, because it was the best school in the Territory. In 1867 a group of citizens presented to the Bishop a tract of land for a school. He succeeded in interesting Mr. John D. Wolfe of Grace Church, New York, who contributed the cost of a suitable building to be known as Wolfe Hall. Members of other parishes in the East provided for the furnishings and a brick building, fifty feet square, was erected. It was opened in September, 1868, with seventy pupils and was self-supporting from the beginning.

The Bishop notes that "Already the power of this school is felt. It has turned the tide of young life which was noiselessly flowing into the channel of the Roman Church." The school was enlarged in 1873.

The Bishop had the establishment of a Divinity School much at heart. In 1868 he began a Boys' School at Golden City known as Jarvis Hall. The walls were up and the roof on when it was destroyed in a violent storm. It was rebuilt by the generosity of Mr. George A. Jarvis of Brooklyn, New York. The same gentleman contributed an endowment of ten thousand dollars for the Divinity School meeting temporarily in Jarvis Hall. In 1871 Mr. Nathan Matthews of Baltimore gave ten thousand dollars for the building of the Divinity School, which was named Matthews Hall. It was opened September 19, 1872, with six or seven students.

Into eight short years Maxwell Randall crowded the work of a lifetime. Like Angelo, he "toiled terribly." He was flooded with letters from all parts of the country enquiring about Colorado, and not one was left unanswered. To the care of Colorado and Wyoming he added St. John's, Denver. Asked to relinquish the parish at Denver, he answered, "No, no, I cannot afford this. I must have some cheap man after a time to help me, for both of us must then live off twenty-five hundred a year." Every cent he received as missionary bishop he devoted to the extension of the work of the Church. Urged again to diminish his labors, his reply was, "There is too much to do, and no one but myself to do it. If I die in the discharge of my duty—well, I would rather wear out than rust out." When it was pointed out that a longer life might be productive of greater usefulness, he answered, "We do not know. It is enough that the labor is before me to do, and that God gives me the strength to do it."

The task proved to be too great. Returning from a visitation to Wyoming and New Mexico, he was present at the opening of the sessions of his beloved schools and was then stricken with typhoid. When it was thought that the end was near his wife called in some of his close friends "to see how a Christian man could die." His last conscious act was to bestow the apostolic blessing upon his devoted wife who had shared his heroic labors. On Sunday morning, September 28th, 1873, he crossed the great divide and the trumpets pealed on the other side. He was buried with his fathers at Warren, Rhode Island. *The Denver News* wrote of him:

"Here his memory will survive; here are his enduring monuments. So long as the Territory of Colorado shall continue to endure; so long as her civilization shall continue to expand; so long as education shall thrive, and Christianity spread its beneficent influence over society, so long

as high personal character, purity, and noble endeavor shall incite men to duty and high resolve by the splendor of its example, so long will the name of Randall endure, shedding lustre upon the Church and upon the Christian cause throughout the world."

It was a noble tribute to a noble man.

At his death Bishop Randall left 24 organized churches, 20 church buildings, 15 clergymen and 3 institutions.

John Franklin Spalding was consecrated Bishop Randall's successor in St. Paul's Church, Erie, Pa., of which he was rector, on December 31st, 1873. One of his presenters was Boyd Vincent, the beloved retired Bishop of Southern Ohio. He arrived in Denver on February 27, 1874. The population of the city was then 12,000; of the Territory, 40,000. Two-thirds of the Missions were vacant, but he found six clergymen and one chaplain. The times were not auspicious by reason of money stringency coupled with a plague of locusts.

Nothing daunted, the Bishop went ahead purchasing property and establishing new Missions. His visitations were made on horseback or by stage, and when the floods washed away bridges he walked long distances. The Church in southern Colorado grew apace as the result of his visits to lonely ranches and widely scattered farms. On one occasion he traveled in an open buggy for two days at an altitude of two miles, during which two storms of wind, snow and sleet were encountered. "An exposure," said the Bishop, "which had no serious consequences but was by no means pleasant." A contemporary wrote, "I have been told of jolly parties—Church parties—when the Bishop sat on the seat of a lumber-wagon with the driver, a little organ borrowed for the occasion, and then driving from house to house, the congregation was gathered—happy, zealous workers were our pioneers."

The work grew apace. On September 12, 1875, Trinity Church, Denver, a memorial to Bishop Randall, was consecrated, the sermon being preached by Bishop J. C. Talbot. In the same year Emmanuel Mission, West Denver, was established and Mr. J. C. Elms of Boston contributed fifteen hundred dollars for a church building. Stone churches at Central City and Colorado Springs were completed, and on April 16th, the cornerstone of a church was laid at Greeley, which is described as "a pleasant, orderly and prosperous town, with more than 2,000 inhabitants, lying on the Denver Pacific Railroad." Within five years work was begun at Silver City and Leadville. A missionary was placed at Boulder. In 1879 churches were built at Ouray, Silver Cliff and Boulder, and later at Leadville and Manitou. Dur-

ango, Gunnison and Longmont were occupied, and churches followed at South Pueblo, Alamosa, Buena Vista, Fort Collins and Villa Grove.

In 1878 Jarvis Hall and Matthews Hall at Golden were totally destroyed by fire. With the aid of the modest insurance the schools were removed to Denver. Two years later the work was begun on the Cathedral of St. John the Evangelist in Denver and in 1879 St. Luke's Hospital was organized. In 1883 Wyoming was created a separate Missionary District, and in 1887 Colorado was organized as a diocese with Dr. Spalding as the first bishop.

In the year 1892 the General Convention set apart the western part of the State as the Missionary District of Western Colorado. The Rev. William M. Barker* was the first bishop, but after a short time was translated to Olympia and Bishop Abiel Leonard† took charge of Nevada, Western Colorado and Utah. The Missionary district of Western Colorado was re-created in 1907 with its own bishop—Edward Jennings Knight, who died in less than a year after his consecration. He was succeeded by Benjamin Brewster, now Bishop of Maine. Bishop Brewster was followed by Frank Hale Touret in 1917, but within two years Bishop Touret was sent to Idaho, and in 1919 Western Colorado was again united with its mother diocese.

**William Morris Barker was born at Towanda, Pa., May 12, 1854 and graduated from the University of Pennsylvania in 1873, and later from the Berkley Divinity School. He was admitted to the diaconate on June 4, 1879, by Bishop John Williams of Connecticut, and served as curate at St. John's, Troy, N. Y. He was prieated by Bishop William C. Doane of Albany on February 15, 1880, and served as curate at St. John's, Washington, D. C., and then became rector of St. Paul's in that city. In 1887-1889 he was rector of St. Luke's, Baltimore, Md., and then removed to Duluth, Minnesota. He was consecrated Bishop of Western Colorado at Duluth on January 25th, 1893. In October, 1894, he was relieved "from the exercise of Episcopal functions in the missionary district of Western Colorado," and translated to exercise the same functions in the missionary district of Olympia, comprising the western portion of the State of Washington. He died February 21st, 1901.*

†*Abiel Leonard was born at Fayette, Mo., June 26, 1848, and graduated from Dartmouth College and the General Theological Seminary. He was made Deacon in the Church of the Transfiguration, New York City, June 29th, 1873, by Bishop Robertson of Missouri, who advanced him to the priesthood on November 4th, 1874. He served as rector at Sedalia, Mo., Hannibal, Mo., and Atchison, Kansas. On January 25th, 1888, he was consecrated Missionary Bishop of Nevada and Utah, and in 1895 Western Colorado was added to his jurisdiction for a time. He died December 3rd, 1903.*

THE REVEREND ABRAHAM BEACH, D. D.

1740-1828

By Walter Herbert Stowe

ABRAHAM BEACH was born at Cheshire, Connecticut, September 9, 1740, the son of Captain Elnathan Beach (1698-1742), and his second wife, Hannah Wooster Cooke, sister of David Wooster, one of the brigadier generals of the Revolutionary Army. Abraham was the only child of his father's second marriage, and his father died when he was but two years old.

Mrs. Beach married Dr. Bull of Hartford, and there Abraham received his elementary education and at the age of thirteen (1753) entered Yale College with his half-brother, Samuel Beach. Mr. Clap was president of Yale and Abraham was always grateful for the instruction received from the venerable president. Beach graduated in 1757 with honors, making the valedictory address.

The ministry was not Mr. Beach's original objective and he did not become a member of the Church of England in the Colonies until reaching manhood. Dr. Samuel Johnson, founder of the Episcopal Church in Connecticut, could claim among his converts the Rev. John Beach of Newton, who was distinguished for his zeal for the Church and for his ability as a controversialist. This John Beach was a near kinsman of Abraham.

Sometime around 1765 Abraham determined to seek Holy Orders and received the backing of the Connecticut clergy. The letter of recommendation to the Bishop of London, adopted by the Convention of Clergy of Connecticut held at Wallingford, May 28, 1766,* states that Abraham Beach "has been educated in Yale College in this Colony; has received a Degree of Master of Arts in the same, and has made as good a proficiency in learning as can be expected in this country. He is well affected to the Constitution in Church and State, he is a person qualified to serve the Church in these parts according to our best judgment." The letter is signed by Jeremiah Leaming, Richard Mansfield, Solomon Palmer, Christopher Newton, James Scovil, Samuel Peters, Samuel Andrews, John Beardsley, Roger Viets

*See *Historical Magazine*, Vol. III., p. 56.

and Bela Howard. The Rev. Dr. Samuel Johnson appended a note in his own hand:*

"As I have but a short acquaintance with Mr. Beach, I could not properly sign his testimonial, but he has ever since I have known him appeared to me so hopeful a candidate, and is generally well spoken of, that I doubt not but he will prove a very useful missionary, and I wish he may be placed at New Brunswick."

When Beach went to England in 1767, he carried a letter from the Church Wardens and Vestrymen of Christ Church, New Brunswick, to the Secretary of the S. P. G., dated November 18, 1766, requesting that Beach be appointed Missionary to Christ Church when ordained and stating that Beach had visited them, that he was strongly recommended by the Rev. Dr. Chandler of Elizabethtown, and that he "is very acceptable to us." They also set forth that the dissenters in and around New Brunswick are generally well disposed towards the Church and that, if a missionary continued among them for some time, "the Church would increase and become flourishing in a few years." They complain, with some justice, about the "sudden removal of the Missionaries and the frequent long intermission of Divine Service" with consequent loss of ground gained. The letter is signed by Samuel Kemble and Francis Brasier, Church Wardens, and Edward Antill, Paul Miller, John Dennis, James Collins, William Harrison, Cornelius Low, Jr., Joseph Vickers, B. Lagrange, Vestrymen.

Their petition was answered in both respects in this case for Beach, after ordination as Deacon and Priest in 1767 (the latter ordination by the Bishop of London in June), was appointed missionary to New Brunswick and Piscataway, New Jersey, and he remained for seventeen years in this one field with the whole province at times a part of his cure.

Arriving in New Brunswick in the fall of 1767, his ministry there and throughout the Province is recorded in the following letters which speak for themselves. Beach's original registers of baptisms, marriages and burials are still extant, the prized possessions of Christ Church, New Brunswick. He married while in New Brunswick, Ann, daughter and sole heiress of Evert Van Winkle, through whom he obtained his residence and beautiful country estate, Elm Farm, situated on the Raritan River, some three miles from New Brunswick.

The testimony of a brother Missionary concerning Beach's conduct in a trying period is of value. The Reverend Samuel Cooke, S. P. G. Missionary, writing to the Venerable Society, May 1, 1777,

*S. P. G. Records, Vol. 24, Letter #297.

states:—"For these four months past I have been at New Brunswick in Mr. Beach's mission, and have officiated occasionally in his church, it being the only one in this Province that Divine Service is regularly and properly performed in. Mr. Beach's situation is very precarious as he is near two miles out of the British lines; yet from his prudent and good conduct he is permitted to stay at home, but at the same time not free from frequent insults and constant apprehensions." The reader is referred to Mr. Beach's own description of his difficulties and to the sage, broadminded counsel of the Archbishop of Canterbury and the Bishop of London to the Colonial Clergy in Beach's circumstances, which counsel is not generally known to have been given.

Mr. Beach must be credited with being the first clergyman, following the Treaty of Peace, who saw the importance of bringing about a union of the scattered congregations in the now independent States. He initiated correspondence with the Rev. William White, later first Bishop of Pennsylvania, and expressed the hope "that the members of the Episcopal Church in this country would interest themselves in its behalf, would endeavor to introduce order and uniformity into it and provide for a succession in the ministry." The historic gathering of clergy and laity in Christ Church, New Brunswick, May 11 and 12, 1784, which resulted from this correspondence, was the first meeting to promote a union of the churches in all the states and stands forth as the parent of all subsequent general gatherings of our Church. It was the preliminary General Convention, first in the line of succession of the General Conventions of the Episcopal Church in the United States of America.†

On June 8, 1784, Beach was called at the particular request of Dr. Provoost, newly elected Rector, as Assistant Minister of Trinity Church, New York City, at a salary of £500 per year, no mean salary for those days.

In spite of his connection with the Diocese of New York, Mr. Beach presided as President over the first Diocesan Convention of New Jersey, which met for its first sitting in New Brunswick on July 6, 1785, and for its second sitting at St. Peter's, Perth Amboy, May 16-19, 1786. Also, he was a deputy to the General Conventions of 1785 and 1786 for New Jersey. Here his churchmanship was put to the test. He was strong and unyielding in his belief in the absolute necessity of Episcopal ordination, and opposed all pleas for a non-Episcopal ministry and all attempts at radical alterations in the Book of Common Prayer.

In the General Convention of 1789 he represented the Diocese of

**S. P. G. Records, Letter #118.*

†*For details of this meeting, see Historical Magazine, Vol. III., No. 1, pp. 28, 29.*

New York and did so during the rest of his active career. In 1801, 1804, and 1808, he was the President of the House of Clerical and Lay Deputies. In the absence of the Bishop of New York, he was repeatedly chosen President of the Diocesan Convention and was at all times a member of the Standing Committee of the Diocese.

Mr. Beach's interest in education is evident from the many responsible positions he occupied. Of Rutgers College, New Brunswick, established 1770, he was an early and efficient trustee. In 1786 he was elected a regent of the University of the State of New York, and a Charter Trustee, 1787, of Columbia College. Of this latter institution he was Secretary of the Board as long as he was in the state. On the first occasion of Columbia's conferring honorary degrees, 1789, he received the degree of Doctor of Divinity. He was also Chaplain of the Grand Lodge of Masons of New York.

Dr. Beach served as Assistant Minister under both Bishop Provoost and Bishop Moore. When Bishop Moore suffered a paralytic stroke and became practically incapacitated, he nominated Dr. Beach as "Assistant to the Rector" and the nomination was approved by the Vestry, March 13, 1811.* Dr. Beach thus became presiding officer of the vestry and was for the next two years virtually rector.

Dr. Dix pays the following tribute to Beach in his History:† "During the whole of Dr. Moore's Rectorship, Dr. Beach was the guiding spirit of the administration up to the time when, in 1813, he resigned the office of Assistant to the Rector. His long term of service, dating from June, 1784 (twenty-nine years), gave him an acknowledged pre-eminence in the counsels of the Board and the many institutions that clustered around the Corporation of Trinity Church. The trusted and loyal friend of Dr. Provoost became the right-hand man of Dr. Moore. The seclusion in which Dr. Moore was obliged to live made Dr. Beach Rector *de facto*, even before his appointment in 1811 as the Rector's Assistant. To this fact may be attributed the continuity of policy under Dr. Provoost's Rectorship, and through the legal Rectorship of Dr. Moore."

When Dr. Beach resigned as Assistant Rector in 1813, he was seventy-three years old. The Vestry showed their appreciation of his twenty-nine years' able and faithful service to the parish in handsome fashion. They voted him a pension of £700 per year and a further sum of £300 to pay for the rent of a house if he were to continue to live in New York City.

He elected, however, to return to his home on the Raritan, near New Brunswick, and there lived to be eighty-eight years old, depart-

*Morgan Dix: "A History of the Parish of Trinity Church in the City of New York," Vol. II., p. 185; New York, Putnam, 1901.

†*Ibid*, page 197.

ing this life September 14, 1828. He was buried in Christ Church Yard, and his grave, together with a tablet in the church, reminds succeeding generations of his noble life and fruitful work in the Lord's Vineyard.

LETTERS TO THE S. P. G.

New Brunswick, January 13th, 1768

Reverend Sir:

I beg leave to acquaint you that on the 21st of September last I arrived at Boston, and from thence immediately proceeded to my Mission, where I was kindly received, and found harmony and good agreement subsisting amongst all Denominations, which disposition, as also every Christian Virtue, shall ever endeavour to continue and increase.

The people of this Mission are sensible of the many favours they have received from the Venerable Society, and with gratitude acknowledge the same, though, they cannot but regret their withdrawing part of their usual bounty to them, as in former times other Missionaries here found that even the whole 50-Pounds from the Society, added to what the people were able to contribute, made but a very scanty subsistence.

I am very sensible that the Society with great reason expects that as the members of a Church increase, they should proportionately increase their Missionary's salary, but with respect to this Mission I beg leave to observe that the speedy removal of the former Missionaries, and the long vacancies occasioned thereby, have so impaired the growth of the Church, that for several years it has but very little, if at all increased.

It makes me very unhappy that my first address to the Society should be in the petitioning way, but the needy circumstances of this Mission, which were represented to the Society by the Clergy of this Province, when the Reverend Mr. Cutting* was in it, and which were then generously compensated by them, oblige me, though unwillingly, to beg a future continuance of their former bounty.

This favour should have been desired when I had the honour of waiting on you in person, had I then been acquainted with the true circumstances of the Mission, which now appear very much to need it.

I have made enquiry after the Society's Library, which I expected to have found here, and am informed by the Church Wardens and others it never has been received; neither have they received a Folio Bible and Prayer Book

**Rev. Leonard Cutting, M. A. (Cambridge). Born 1724. In 1756 was appointed a tutor in King's College, New York, and in 1763 went to England for Orders. S. P. G. Missionary at New Brunswick and Piscataqua, N. J., 1764-1766. Rector St. George's Church, Hempstead, Long Island, 1766-1784. In 1814 rector at Snow Hill, Md., for one year; then at Newbern, N. C. After about eight years he returned to New York, where he died on January 25th, 1794, in his seventieth year.*

for the use of the Church, the old ones now here being the bounty of a private gentleman.

A few Prayer Books, and some small Tracts, such as Bishop Beveridge on the Common Prayer, etc., may I think be distributed amongst the People here to a very good purpose, should the Society be good enough to bestow them.

The Society's favourable consideration of the present circumstances of their Mission at New Brunswick with regard to these particulars, will greatly add to the favours already received and be ever acknowledged with the warmest gratitude by Reverend Sir, yours and the Society's most Obedient Servant.

Addressed to the Reverend Dr. Daniel Burton, Secy. to the Society, etc., in Abingdon Street, Westminster.

Endorsed *5—A letter from the Reverend Mr. Abraham Beach, Missionary at New Brunswick and Piscataqua, dated, New Brunswick, January 13th, 1768.

Read at a Committee, April 11th, 1768.

New Brunswick, June 24th, 1768.

Reverend Sir:

In my letter of the 13th, January last, I acquainted you of my arrival at this Mission, and of the kind reception I met with from the People, and desired the Society would consider their distressed circumstances by continuing their former bounty of 50-Pounds, and likewise asked the favour of some Prayer Books and small Tracts, which are much needed by many poor people who are by no means able to purchase them for themselvs.

In that letter I also mentioned my not having received any information of the Society's Library belonging to this Mission, but Mr. Cutting has since let me know that he has taken care of it, and will return it, to which letter, no answer has as yet come to hand.

I now beg leave to acquaint you of my taking the liberty to draw on you in favour of John Dennis, Esqr., for half a year's salary due Lady Day last, and hope you will excuse me for troubling you in this manner, as I had heard of the death of the Society's Treasurer, and know not on whom more properly to draw then the Secretary.

Since my arrival the second day of November last to the date hereof I have baptized at New Brunswick 23 Whites, and 6 Blacks, at Piscataqua 6 Whites and have performed every part of my Duty as well as my abilities would permit, which I shall ever continue to do.

I am Reverend and Worthy Sir, yours and the Society's much obliged and very Humble Servant.

Endorsed *8—New Jersey—A letter from the Reverend

Mr. Abraham Beach, Missionary at New Brunswick and Piscataqua, dated New Brunswick, June 24th, 1768.

Read at a Committee, September 12th, 1768.

New Brunswick in New Jersey, October 10th, 1768.

Reverend Sir:

Your favour of the 21st of April I have received and am sorry that the Society cannot comply with my request for an addition of salary to this Mission. I, however, cheerfully submit to the Society's better judgment. Soon after the date of my letter of January 13th, I was informed by Mr. Cutting, that he had taken the Library belonging to this Mission with him to Hempstead, because he was accountable to the Society for it, and imagined it could be safer nowhere else than with himself; and at the same time he engaged to send it here by the first conveyance.

In the letter I mentioned of the 24th of June, I gave you an account of the number I had baptized since my arrival, to that time, and at Christmas I expect to transmit a further account.

I am, Reverend Sir, yours and the Society's most Obedient Humble Servant.

New Brunswick, Oct. 10th, 1768.

Addressed to the Reverend Dr. Burton, Secy. to the Honorable Society, etc., Abingdon Street, Westminster.

Endorsed #12—A letter from the Reverend Mr. Abraham Beach, Missionary at New Brunswick and Piscataqua, dated Oct. 10th, 1768, Committee, Dec. 12th, 1768.

New Brunswick in New Jersey, February 22, 1769.

Reverend Sir:

A favourable opportunity presenting by Captain Kimble, one of the Church Wardens here, I beg leave to acquaint you that I make it my constant endeavour to answer the Society's expectations in placing me in this Mission, and as I am not fond of neglecting my duty here on Sunday, have sometimes on week days visited and preached at places which are destitute; particularly at a place called Ash-Swamp, where are a number of families who profess themselves members of the Church of England; and baptized there at several times, 6 children.

These people are desirous of my still visiting and preaching to them on week days as often as may be convenient, which I readily engaged to do prompted both by duty and inclination, I have likewise preached once at Woodbridge.

The Church there was then finishing at the expense of Mr. Watson of Perth Amboy, who has likewise generously given to it a Bell.

Since my letter of the 24th of June, to this time have baptized at New Brunswick 14 infants, at Piscataqua 4 White infants, 1 Black infant, and two Black Adults, whom I instructed in the principles of the Christian Religion and afterwards admitted to the Communion.

I have for sometime been expecting the Books for the use of the poor of my Mission, which you was good enough to mention in yours of the 21st of April, and as they have not yet come to hand, am under some apprehensions their having miscarried. I am Reverend Sir, yours, and the Society's most obliged and very Humble SERVANT.

Addressed to the Reverend Dr. Daniel Burton, Secy. to the Hon. Society, etc., Abingdon Street, Westminster—Per favor Capt. Kimble.

Endorsed #13—A letter from the Reverend Mr. Abraham Beach, Missionary, at New Brunswick, New Jersey, Feb. 22nd, 1769, Read at ye Committee, May 15, 1769.

New Brunswick in New Jersey, November 20, 1769.

Reverend Sir:

Since my letter of the 22nd of February last, I have received a number of Prayer Books and several small Tracts for the use of the poor of my Mission; which I have endeavoured to distribute in such a manner as may best answer the Society's generous intention in sending them.

I have likewise, since my Letter of the above date on and through the request of some of the principle inhabitants of Morris Town, a place about 25 miles from New Brunswick, preached on a Sunday there, and baptized 8 infants; and until we heard of Mr. Prestons* appointment to Amboy and Woodbridge, I preached once a month a week day at Woodbridge, and performed other parochial duties.

And with respect to my own Mission, I have it my constant care to be serviceable therein, by preaching twice every Sunday and instructing the children in the Catechism, and have baptized at New Brunswick, and Piscataqua, from February 22 to the present time 32 infants and 7 adults.

I cannot but lament that many of the inhabitants of Piscataqua are so tinctured with the principles of the Anabaptists, as to refuse baptism to their infants, the consequence of which is they grow up in a careless state, and perhaps are never admitted members of Christ's Church.

In order to convince such of their error, I should be very glad of some small tracts on Infant Baptism, to distribute amongst them, in the meantime I shall take every prudent step to convince them of the necessity of Infant Baptism.

*Rev. John Preston, S. P. G. Missionary at Perth Amboy and Woodbridge, N. J. During the War of the Revolution the services of the two churches were broken up and Mr. Preston became Chaplain of the 26th British regiment.

I am, Reverend Sir, yours and the Society's Humble Servant.

Endorsed #5—A Letter from the Reverend Mr. Beach,
Missionary at Brunswick, etc.

New Brunswick in New Jersey, November 22, 1770.
Reverend & Worthy Sir:

In my letter of the 20th of November, 1769, I acquainted you in some measure with the state of my Mission, and in particular that some of the inhabitants of Piscataqua were a little tinctured with Anabaptists principles which still continue to be the case, although I hope not so much as at that time; it having been, as it is now, my earnest desire to remove their unreasonable prejudices, in which I think I should be greatly assisted if the Society would be kind enough to send me some small Tracts in favour of Infant Baptism to distribute amongst them.

In August last, I made a journey to Sussex by the desire of Dr. Chandler and some of the inhabitants of that place, and preached on Sunday at the Court House, and on the three following days at different parts of the County, in private houses, there not being a Church, or indeed a Minister of any Denomination in the County.

There are a considerable number of people (Professors of the Church of England) scattered about in this wilderness, who appear very desirous of having a Minister settled amongst them, which their circumstances will not at present permit, unless the Society should think proper to assist them; and in order to ask that favour with any kind of propriety, they have undertaken to build a comfortable, and for that place, decent Parsonage House, which is now almost finished. They have also entered into a subscription for a Ministers' salary, and the Proprietors have generously given a tract of land, which I think is 200 acres, towards his support. In this journey I baptized 14 children.

I have in my own Mission, since my last letter of November, 1769, 30 infants and 3 adults; likewise 3 Black infants and 4 Black adults, baptized 40 persons in all, and have had several new Communicants within the year.

I am, Reverend Sir, your Humble Servant.
Missionary at New Brunswick, in New Jersey.

New Brunswick, November 27, 1771.
Reverend Sir:

As the Society expects from their Missionaries an account of their labours and the state of their Missions, I embrace the present opportunity to perform my duty in this particular.

In my letter of the 22nd of November last, I acquainted you with my taking a journey to Sussex and briefly described the country and its inhabitants, since which I have

again visited the people there, and preached in different places six days successively. At the Court House I administered the Sacrament of the Lord's Supper to nine persons, which was the only opportunity they ever had there of partaking in that Sacrament; and in the course of my journey I baptized 21 infants and 6 adults.

Mr. Ogden,* the Society's Catechist in this County, is very serviceable in reading Prayers and Sermons to the people, and thereby preserving in their minds a sense of Religion. It is needless for me to say anything further on this head, as Dr. Chandler informs me he has been very particular in his letters.

With regard to my own Mission, I have the pleasure to see the Churches frequented by devout, serious, well-behaved persons of all Denominations, and although by deaths and removals we have lost several worthy families, my Mission appears to be in as flourishing a condition as at my first arrival here.

At New Brunswick the people have entered into a subscription for repairing the Church and erecting a steeple to it, but find they are not able to go through with the design on account of the expense, unless assisted a little by the good people of other places, of which I am not without hopes, a good beginning being made already by Messrs. Thomas Paul and Christopher Miller of New York, who have engaged us a Bell. I hope in my next letter to you, to give an account of our further success in this undertaking.

In my Mission are many Negroes of whom I collect as many as can attend with convenience every Sunday evening. This practice I find has been attended with some success, there being several instances of Negroes who at my first seeing them possessed all the superstitions and notions of their own Country, but are now sincere and orderly Christians.

Since my last I have baptized at New Brunswick 28 White infants and 3 adults, 5 Negro children and 4 adults; at Piscataqua only 2 infants and 1 adult. The great differences between the baptisms at Brunswick and Piscataqua is occasioned by the people of the latter place being surrounded with Anti-Baptists and imbibing some of their uncharitable tenets, which I endeavour as much as possible to eradicate, but to accomplish this, it appears necessary to

**Rev. Uzal Ogden, born about 1744. He was educated under the Rev. Dr. Thomas Bradbury Chandler and from 1770 to 1772 served as S. P. G. Catechist in Sussex County, N. Y. He appears to have been ordained Deacon and Priest in London on the same day, September 21st, 1773. He returned to America as S. P. G. Missionary in Sussex and Bergen Counties, and on August 30, 1784, became an assistant minister in Trinity Parish, New York City. Four years later he was elected rector of Trinity Church, Newark, N. J. On August 16, 1788, he was elected Bishop of New Jersey, and though the election was repeated the following year, it failed of confirmation twice in the House of Deputies of the General Convention. Dr. Ogden's attachment to the Episcopal Church was called in question, and on May 9, 1805, he was suspended from the ministry and formally joined the Presbyterian church in October of that year. He died November 4, 1822.*

distribute among them a few well written tracts in favour of Infant Baptism, which as well as a few Prayer Books, would be very serviceable if the Society should think proper to send them.

I am Reverend Sir, yours and the Society's much obliged and Humble Servant.

Endorsed #9—A letter from ye Reverend Mr. Abraham Beach, Missionary at New Brunswick in New Jersey.

Dated, November 27, 1771. Read at ye Committee, March 16, 1772.

New Brunswick, May 27, 1774.

Reverend Sir:

I beg leave through you to acquaint the Society that their Mission of New Brunswick and Piscataqua continues in a flourishing state, and that no endeavours on my part are wanting to render it respectable and in some degree worthy the favours it receives from the Society.

Since my last to Dr. Burton I have received a number of Prayer Books and small tracts to be distributed amongst the poor of this Mission, for which the Society will be pleased to accept my thanks.

Since my letter of ye 1st of December, 1772, I have baptised at New Brunswick 37 Whites and 4 Blacks; at Piscataqua 11 Whites and 2 Blacks, and have had several new Communicants.

In this part of the world are dissenters of every Denomination, whose prejudices against the Church of England have been imbibed in their earliest years, and have increased with them. It is not, therefore, to be expected that they will easily wear off. I find, however, that treating them with candour, kindness, and charity, is the most likely means to bring them to examine the Constitution of our Church with coolness and impartiality, which only is wanting in order to make them members of it. This I have experienced in several instances.

Dr. Burton acquainted me that he had in his possession a Catalogue of the books which the Society gave to this Mission as a Library, which Catalogue it is probable he delivered to you.

I should esteem it a particular favour if you would forward a copy of it to me, as some of the books may have been lost when the Mission was vacant.

I am, with respect, Reverend Sir, yours, and the Society's most obliged Humble Servant.

Addressed—to the Reverend Dr. Hind, Secy. to the Society, etc., Westminster, London.

Endorsed—#23—Reverend Mr. Beach, Missionary, New Brunswick, New Jersey, May 27, 1774.

Read at a Committee, August 15, 1774.

New Brunswick in New Jersey, December 6, 1775.

Reverend Sir:

The Society will no doubt wish to be informed of the state of the Church in this country, at so unfavourable a juncture as the present, and I wish it were in my power to give a pleasing account. But that is by no means the case. Everything here is in the utmost confusion. The spirit of the times hath diffused itself through all ranks of men and in many instances dissolved the tender ties of friendships, and even natural affection.

Our calamities, you can better feel than describe. To enter into particulars would perhaps expose me to the resentment of my neighbours, which I would wish to avoid for the sake of the Church as well as for my own. Every letter is in danger of being exposed to public view, and exceptions are taken at the most innocent expressions.

In this distressing situation, I beg leave through you, to assure the Society, that I have persevered in my duty as a loyal subject, and as a Clergy of the Church of England with steadiness and uniformity, and have exercised as much prudence as possible I was master of, and that whatever may be my fate, I am still determined to continue the same conduct and to preserve, if I can preserve nothing else, a conscience void of offense towards God and towards man.

Since my last, I have baptized in my Mission 43 infants and adults, 12 of which were Blacks, and in the course of the Summer have visited the vacant Congregations at Elizabeth Town, once; at Shrewsbury, twice. On my journey to Shrewsbury, I visited Mr. Ayers* at Freehold, who being deprived of his reason had shut himself up in one of his Churches, and in danger of suffering from the necessaries of life. I proposed to him returning to his house, and endeavoured to soothe him into a compliance, but was then unable to prevail. However, his people seconding my endeavours removed him the next day.

I have written to Philadelphia to get him admitted into their Hospital where he can be comfortably provided for, but have not as yet received an answer.

I am Reverend Sir, yours and the Society's much obliged and Humble Servant.

Addressed—to the Reverend DR. HIND, Secy. to the Hon. Socy. etc., St. Ann's, Westminster, London.
Endorsed #6—A letter from the Reverend Mr. Beach,
Missionary at New Brunswick and Piscataqua in
New Jersey.

Read at a Committee, December 6th, 1775.

*Rev. William Ayres, S. P. G. Missionary at Spotswood and Freehold, N. J., 1768-1783. Incapacitated through insanity 1775-1780. Recovered in latter year and restored to full salary in place of annuity granted during his affliction.

New Brunswick in New Jersey, February 15, 1777.
Reverend Sir:

After so long an interruption, I think myself happy in an opportunity to pay my respects to the Society.

I should be still more happy were it in my power to inform them that their request with respect to a Glebe, contained in your favour of ye 22nd of December, 1775, was complied with; so far from it, I have thought it prudent not so much as to mention it until peace be restored to this unhappy country, should that blessing ever be granted us.

As the Society has a right to expect an account of the public conduct of their Missionaries, I beg leave, through you, to acquaint them, that from the beginning of the present troubles I have persevered with steadiness and uniformity in my principles and conduct, and whenever it could be done with the least degree of personal safety, have endeavoured to open the eyes of the ignorant and deluded.

The part which the clergy of the Church of England had to act was extremely difficult and dangerous. We were called upon by Congress to fast and to pray for success to their Arms, and particular days were set apart for that purpose. Had I neglected to open my Church it would have been utterly impossible for me to have remained in the country, were I so fortunate as to escape with life.

After Independence was declared by the Congress, it was deemed high treason for any person to pray for the King and Government as directed by the Liturgy.

In such circumstances, I judged it prudent to go to Church and to make use of the prayers as usual, without the variation of a single word, and sermons calculated as much as the times would permit, to mitigate the general information. I went to Church however fully determined to make no alteration in the service.

When I was in the Reading Desk looking up the Lessons, a person came up to me desiring to speak with me in the Church Yard. He informed me that if I should presume to pray for the King of England I should immediately be made a prisoner, and otherwise severely used.

In these circumstances I thought it advisable rather to shut the Church for the present, than to violate the Declaration I subscribed before the Bishop at my Ordination, the oath of Allegiance I then took, and the natural feelings of my own mind.

My Churches were accordingly shut from the 7th of July until the 8th of December, when the King's Troops arrived at this place, since which time I have officiated altogether at Brunswick.

The Church at Piscataqua was being occupied as a barracks for part of the 42nd Regiment.

My present condition is truly distressing, being situated about a quarter of a mile beyond the picket guard of the King's Troops. Parties of Washington's Army are ever

lurking about me. A few days ago they drove off my cattle, horses, and sheep, and since I sat down to write this letter I have been interrupted by about 50 of them surrounding my house and firing upon the out-sentry of the Hessians.

They went off, however, in about an hour without entering the house or doing any damage to those they fired on.

Although in the midst of war and confusion, I have baptized since the 25th of December, 1775, 61 infants and 2 adults in my own Mission; at Elizabeth Town, 1 infant; at Shrewsbury, 2 infants; at Spotswood, 11. At these places I have officiated as often as I could be spared from my own Mission.

I wish to be favoured with the Society's directions with regard to my future conduct.

And am, Reverend Sir, yours and the Society's obliged Humble Servant.

To the Reverend Dr. Hind.

New Brunswick in New Jersey, March 24, 1780.
Reverend Sir:

By a Flag of Truce going to New York I have an opportunity just to acquaint the Society that I still remain at this place, and continue to perform my duty as their Missionary in the same manner I did when I wrote last, which was on the 4th of July, 1778; since which time, I have baptized in my own Mission 23, and buried 4; at Shrewsbury, baptized 6, buried 1; at Spotswood, baptized 18; at Elizabeth Town, baptized 10, buried 8; at Woodbridge, baptized 2; at Chatham, baptized 3. I wish it was in my power to be more regular and more particular in my correspondence with the Society, but that the present unhappy contest effectually prevents. However, they may be assured that I shall always endeavour not to disgrace the character of a clergyman of the Church of England, and as the Society's Missionary to visit every vacant parish however remote from my own, where I may be invited to baptize their children and bury their dead.

I am, Reverend Sir, yours and the Society's most obliged and Humble Servant.

Addressed—to the Reverend Dr. Hind, Secretary to the Hon. Society, etc., at St. Ann's Westminster.

Endorsed *9—A letter from the Reverend Mr. Abraham Beach, Missionary at New Brunswick and Piscataqua, New Jersey, March 24, 1780.

Read at a Committee—July, 1780.

New Brunswick in New Jersey,
January 4, 1782.

Reverend Sir:

Amongst the many distresses and calamities, which I have experienced by the present troubles, I think I may

with propriety rank the interruption of the intercourse and correspondence with the Society for the Propagation of the Gospel, to whom I am under many and great obligations and whose advice, especially in these turbulent times, is essentially necessary, having been deprived of this advantage for the space of 6 years, and during most of the time being unable to consult my brethren of the province, (*most of them having taken refuge in New York*).

In this destitute condition I have had only my own judgment to direct me amidst the difficulties with which I am surrounded, always maintaining an invariable resolution never to deviate from my duty as a good subject, a good Christian, and a Minister of the Gospel.

Consistently with this resolution I thought it impossible for me after the Declaration of Independence, to continue the service with the omissions required, and judging from the present appearances, that it could be for any length of time.

I shut the door of the Church, as I have already acquainted the Society by my former letters; I opened them again upon the arrival of the King's Troops at this place in December, 1776, and shut them once more on their departure in the month of June following.

From that time I have contented myself with visiting my people, baptizing their children, and performing any other clerical duty that was permitted me.

But notwithstanding my utmost endeavours in this way, I found the spiritual appearance of Religion gradually decline, owing partly to the discontinuance of public worship for such a length of time. To the latter cause, principally, it is owing that children are growing up with very little religious knowledge, and were public worship to be neglected for a few years more, it is to be feared that the rising generation would come upon the stage, ignorant of the doctrines, and form of worship of the Church in which they have been baptized, as well as their duty to God, their neighbours, and themselves.

Impressed with this melancholy consideration I wrote to the Society for their advice and direction in the month of October, 1780, and although I have received no answer directly from the Society, I have been favoured with an extract of a letter from Dr. Chandler in which he acquaints the clergy of Connecticut, that at their desire, he had waited on the Archbishop and the Bishop of London for their directions on this very subject, and that they acquainted him that if the clergy of Connecticut were unanimously of opinion that the use of the Liturgy with only the omission of the Collects for the King and the Royal Family was for the present necessary, and should act accordingly. They would not meet with censure of their superiors at home.

I likewise applied by letter for the advice of my brethren in New York, some of whom were of opinion that it was

advisable to keep the congregation together, by making the omission required, and to enforce their advice, brought the examples of Bishop Sanderson, Dr. Hammond and others in the great Rebellion in England. Others thought they could not, with propriety, give any advice, being unacquainted with the particular circumstances of the country.

Upon the whole it was my opinion that the benevolent intentions of the Society could not be answered in the manner I wished them to be, without opening the doors of the Church.

Accordingly, on Christmas Day, last, I read prayers, and preached to a decent congregation at New Brunswick, and although my feelings were hurt by being obliged to make the omissions required, yet I have reason to hope that the cause of true Religion may be promoted by it, and the Church kept from sinking altogether. I propose to continue to preach every Sunday, at least, until I am favoured with the Society's directions, or am forbidden by the people at present in power.

The Church at Piscataqua is by no means in a proper condition to receive a congregation, having been used as a barrack for troops in the year 1777. I shall, therefore be obliged to make use of a private house to officiate in until the Church can be repaired, which circumstances cannot possibly take place in the present situation of my people.

Many respectable people of both my congregations, having moved into New York, and those that remain being very much reduced in their circumstances, they have not been able to contribute anything towards my support for the last six years. Nor have I the least reason to expect any assistance from them until peace and tranquility be restored to the country, an event devoutly to be wished.

My support and the support of my family depends entirely on the produce of a little farm and the Society's bounty. Although I sometimes find it very difficult to get along, yet I shall endeavour to content myself as well as I can until better times, unless the Society shall think proper to remove me.

Nothing would afford me greater pleasure than to hear from the Society and to receive their advice and directions.

A letter to the care of Dr. Ingliss* at New York would probably find me or at least find its way to me, and if the Society should think proper to send me a few Prayer Books for the use of my congregations the favour would be most gratefully acknowledged, many of them having lost their books in the confusion of the times and are unable to replace.

I have baptized since my last letter to the Society, dated the 2nd of October, 1780, being 15 months, at Brunswick, 42 Whites and 5 Blacks; at Piscataqua, 22; at Elizabeth Town, 19; at Spotswood, 7; at Chatham, 3; married 14 couples; buried 9.

*Rector Trinity Church, New York. Later first Bishop of Nova Scotia.

I am, Reverend Sir, yours and the Society's most obliged and most Humble Servant.

Addressed—The Reverend Mr. Maurice, Secy. to the Hon. Society, etc., London.

Endorsed—*5—The Reverend Mr. Abraham Beach, Missionary at New Brunswick, etc., January 4, 1782.

Read at a Committee—March, 1782.

New Brunswick in New Jersey, October 1, 1782.
Reverend Sir:

In my letter of the 4th of January last, I acquainted the Society that I opened the Church at *this place on Christmas Day*, and gave my reasons for doing it.

I have now the pleasure to assure them that the measure hath fully answered my expectation. The members of our Church throughout the province express the highest satisfaction, in seeing the service again introduced amongst them.

From almost all the Vestries I have received pressing invitations to officiate amongst them as often as my duty in my own Mission would permit. I have accordingly preached three times at Elizabeth Town, baptized there 11 children, and administered the Sacrament of the Lord's Supper to near 40 communicants. At this place the congregation meet regularly on Sundays, and one of them reads prayers and a sermon.

I cannot but think this practice advisable in other congregations which are at present destitute of a minister, especially in these times of uncommon and general depravity, when our Church as well as Religion in general labours under so many difficulties and discouragements. I propose, therefore, to recommend their example to those other congregations which are vacant, and where a person of suitable character can be produced amongst them.

I am happy to acquaint the Society that Mr. Ayers hath so far recovered from his late indisposition, as to be able to perform his duty in his Mission, and hath regularly officiated for more than six months past. Before he was fully recovered and since my last letter to the Society, I preached at Spotswood and baptized there 14 children; at Shrewsbury I have preached 3 times and baptized 5 children. At this place I found that Mr. Cooke's* family had for the last three years been deprived of the use of the Glebe belonging to the Mission, and on application from the Vestry

*Rev. Samuel Cooke, M. A. (Cambridge). Ordained in England and became S. P. G. Missionary in Monmouth County, N. J., about 1749, having charge of the churches at Shrewsbury, Freehold and Middletown. In 1774 he visited England and in 1785 was missionary at Fredericton, New Brunswick, Canada. He lived on the St. John's River. On May 23rd, 1795, he and his son were drowned in crossing the river. The Bishop of Nova Scotia said of him, "Never was a minister of the Gospel more beloved and esteemed, or more universally lamented in his death. All the respectable people, not only of his parish, but of the neighboring country, went into deep mourning on this melancholy occasion." (Sprague's Annals, Vol. V., p. 224.)

to devote some part of my service to them, I took the opportunity to acquaint them with my sentiments on the subject of the Glebe, that Mr. Cooke's faithful services to them for a long series of years did not deserve so ungenerous a return, and concluded with proposing to them that Divine Service be performed in their Church on the first Sunday in every month, provided they restore the use of the Glebe to the family of Mr. Cooke. To this proposal they consented, and Mr. Frazer, Mr. Ayers, and myself, alternately perform the service required, esteeming ourselves happy in an opportunity to show our sincere regard for a worthy brother and his amiable family.

At Amboy I have preached three times and baptized 13 White children, 2 Blacks, and 1 Black adult; I have preached once at Newark; at Woodbridge I have officiated twice on a week day, and baptized 3 adults and 4 children; in New Brunswick I have baptized 18.

Thinking myself obliged as a Missionary from the Society to attend the vacant congregations around me, some of which are at the distance of 40 miles, my duty of course becomes fatiguing and expensive. I have, however, cheerfully put up with it and propose to continue to do so, feeling for the unhappy people who, from the unavoidable consequences of war, are much reduced in circumstances, and are consequently unable to contribute anything towards my support.

There is, however, one advantage arising from this circumstance, and that is my endeavours to promote the cause of Religion and Virtue are likely to be more *successful* by being *disinterested*.

I am, Reverend Sir, yours and the Society's most obliged and most Humble Obedient Servant.

Addressed—to the Reverend Mr. Morice.

Endorsed—*13—A letter from the Reverend Abraham Beach, Missionary at New Brunswick in New Jersey, October 1, 1782.

Read at a Committee—December, 1782.

New Brunswick in New Jersey, May 17, 1784.

Reverend Sir:

Sometime before I received your letter of the 2nd of February respecting Mr. Fraser, I had conversed with him on the subject of his *Intemperance*. He appeared very much moved on the occasion and made solemn promises (in which I believe he was very sincere) to guard against such excesses *for the future*, but I am sorry to add he did not persevere with the steadiness I expected in his good resolutions, having since in one instance at length shamefully deviated from the rules of decency and sobriety.

Mr. Fraser hath many good qualities and were it not for the *vice* to which he is addicted would have been a very

useful Missionary. I am still not without hopes of his reformation, and for the *Honor of Religion*, for the *sake of his family*, and for his own sake, I shall do everything in my power to *effect it*.

He was at my house last week and behaved with the utmost decency and propriety. I intended to embrace the opportunity to speak to him on the disagreeable subject of his dismission from the Society's service, but finding on conversing with him that he had not received *your letter* and was still unacquainted with that *circumstance*, I could not wound my feelings as to open the matter to him, and therefore thought it most prudent to defer it until your letter should come to him, especially as it is expected every moment. As soon as this happens, however disagreeable the task, I shall perform my duty to the Society and to him.

With regard to the other Missionaries you enquired after, I am to inform you that Mr. Chester died, as also Mr. Craig,* late of Chester, died in the course of last winter; and that Mr. Currie† of Radnor is, by reason of the infirmities of old age, unable to perform any duty. He maintains, however, (as I am informed by gentlemen of reputation) a very good character in the part of the country where he resides. Although you made no inquiry respecting Mr. Tingley, yet I think it my duty to acquaint the Society that I am credibly informed he hath accepted a parish in Maryland, and hath removed hither.

With regard to myself, I would just observe that I still continue in the performance of my duty in my own Mission, and in the numerous *variant* congregations around me, and I hope, not without some prospect of *success*, my *Notitia* I shall defer until I write again at Michaelmas.

I have taken the liberty to draw on the Society's Treasurer for 20 Pounds Sterling, being half a year's salary due at Lady Day last, in favour of Mr. James Douglas and beg acceptance of the bill.

If it would not be giving you too much trouble, I would wish to be informed whether it was the intention of the Society to permit me to draw at Michaelmas next, for the same gratuity which they were so good to allow me to be implied, though not perhaps fully expressed in your letter of the 8th of July last, (viz.) "This gratuity indeed may be considered as an addition to your salary for the ensuing year."

I cannot conclude this letter without observing that the members of our Church in this country are very desirous of procuring a Bishop from England. If their request should be granted, I am fully persuaded it would greatly conserve to the prosperity of the Church, and consequently to the

**Rev. George Craig was an S. P. G. itinerant missionary in various parts of Pennsylvania and appears also to have ministered in New Jersey from 1748 to 1753. He died at Chester, Pa.*

†*Rev. William Currie is described as "an ex-Dissenting minister in Pennsylvania." He ministered at Radnor, Pa., from 1736 to 1783.*

happiness of mankind. I am, Reverend Sirs, yours and the Society's most obliged Humble Servant.

To the Reverend Dr. Morice, Hatton-Garden, London.

New Brunswick in New Jersey, September 29, 1784.
Reverend Sir:

By the ship "America" which sailed from New York about six weeks ago I acquainted the Society through you that I had received an invitation from the Corporation of Trinity Church in New York to be one of their ministers, and mentioned the particulars which led to it.

I acquainted them at the same time that I could not think of taking any step of that nature without first consulting that Venerable Body to whom I am under many great obligations, that until their advice could be obtained I propose to preach at New York as often as I can, and formerly did to vacant congregations in the country and still continue my duty as usual in my own Mission.

This line of conduct I have followed and shall continue to do so until I am favoured with the Society's further dispositions, which I hope soon to receive.

In the letter I refer to, I observed that it was possible Mr. Boudown could be obtained to supply my Mission at Brunswick, should the Society consent to my removal to New York, but that gentleman hath since my writing removed to Norwalk in Connecticut. However, Mr. Rowland, a worthy clergyman of Staten Island, hath by my desire officiated several times in my Mission to general satisfaction, and bids fair to be useful in this part of the country, and should the Society consent to my accepting the offer made to me at New York, it is probable that with the assistance of this gentleman I can still continue the care of my little flock in the wilderness, for which I have the greatest affection and regard.

However the Society may think proper to dispose of me I shall ever retain a grateful sense of their beneficence, and endeavour to prove as far as I am able, the great and good purposes of their institutions.

Since I sent my last *Notitia*, I have baptized at Brunswick, 21 Whites and 3 Blacks; at Amboy, 5; at Piscataqua, 1 White and 4 Blacks; at Elizabeth Town, 7; at Newark, 3; at Shrewsbury, 7; have married 13 couples; buried 6.

I am, Reverend Sir, yours and the Society's most obliged and most obedient and very Humble Servant.

The Reverend Dr. Morice.

LAWS RELATING TO THE EARLY COLONIAL CHURCH IN VIRGINIA

FROM VOLUME I, HENING'S STATUTES AT LARGE

Compiled by William A. R. Goodwin

II.

Be it also enacted and confirmed That there be tenn pounds of tob'o. per poll & a bushell of corne per poll paid to the ministers within the severall parishes of the collony for all titheable persons, that is to say, as well for all youths of sixteen years of age as upwards, as also for all negro women at the age of sixteen years, And it is also further ordered for the better conveniencie & ease of the ministers that upon the twentieth of November if it be not Sunday, & then upon the day following (notice being first given by the churchwardens a week before,) That the parishoners shall bring in the duties of tenn pounds of tob'o. for the ministers unto a place appointed by the churchwardens in that plantation, And that the ministers be warned to be there, or appoint some others to receive the same, The said churchwardens to give the aforesaid warneing, And it is likewise ordered that the duties of a bushel of corne to be brought in upon the 19th of December to a place appointed by the churchwardens in that plantation by the minister (notice being given as aforesaid,) The payment to be made by two bushells of ears for one bushell of shelled corne, & so rateably, And it is further ordered that if any planter or parishoner do neglect the bringing of the corn or tob'o. as aforesaid, he or they for such default shall forfeit double the quantity of tob'o. or corne to be leavied by distresse by the authority of the commander, And it is further established that the ministers petty duties shall be as followeth.

	lb. tob.
For solemnization of matrimony without a lycense	40
If with a license	100
For burials	10
For churching	10

For breaking ground in the church the pay is left to the churchwardens & vestrie.

For breaking ground in the chancell att the discretion of the ministers. (Act I continues from page 240 to 243, inclusive.)

Act XIII, page 249, changes the name of Chickahomini Parish to Wallingford.

Act XIV, page 249, deals with the division of Northampton County into two parishes.

Act XVI, page 250, sets the bounds of Linhaven parish.

Act XVII, page 250-251, divides upper Norfolk County into parishes. It also changes the name of Chesake Parish to Hampton Parish. It also establishes the Parish of Bristoll, and establishes bounds of the Parish of Weynoak.

Act XVIII, page 252, confirms the bequest of Benjamin Symms, dec., in founding by his last will and testament a Free School in Elizabeth County.

ACT XX

WHEREAS many great abuses & much detriment have been found to arise both against the law of God and likewise to the service of manye masters of families in the collony occasioned through secret marriages of servants, their masters and mistresses being not any ways made privy thereto, as also by committing of fornication, for preventing the like abuses hereafter, Be it enacted and confirmed by this Grand Assembly that what man servant soever hath since January, 1640, or hereafter shall secretly marry with any mayd or woman servant without the consent of her master or mistres if she be a widow, he or they so offending shall in the first place serve out his or their tyme or tymes with his or their masters or mistresses, and after shall serve his or their master or mistress one compleat year more for such offence committed, And the mayd or woman servant so marrying without consent as aforesaid shall for such her offence double the tyme of service with her master and mistress, And a Freeman so offending shall give satisfaction to the master or mistress by doubling the value of the service and pay a Fine of five hundred pounds of tobacco to the parish where such offence shall be committed, And it is also further enacted and confirmed by the authority of this Grand Assembly that if any man servant shall comit the act of fornication with any mayd or woman servant, he shall for his offence, besides the punishment by the law appointed in like cases, give satisfaction for the losse of her service, by one whole year's service, when he shall be free from his master according to his indentures, And if it so fall out that a freeman offend, as formerly he shall be compelled to make satisfaction to the master or mistris of the said woman servant by his service for one compleat year, or otherwise give forthwith such valuable consideration as the commissioners in their discretion shall think fitt. (Pages 252, 253.)

ACT XXXV

Be it also enacted & confirmed, for the better observation of the Sabbath that no person or persons shall take a voyage upon the same, except it be to church or for other causes of extreme necessitie upon the penaltie of the forfeiture for such offence of twenty pounds of tobacco being justly convicted for the same.

Be it further enacted & confirmed, for the better observation of the Saboth and for the restraint of divers abuses committed in the

collony by unlawfull shooting on the Sabbath day as aforesaid, unles it shall be for the safety of his or their plantations or corne fields or for defence against the Indians, he or they so offending shall forfeit for his or their first offence being thereof lawfully convicted, if he be a freeman the quantity of twenty pounds of tobacco, and if a servant to be punished at the discretion of his master, And if masters of any such servants be remisse and negligent in the punishing of his servant for the offence aforesaid he shall be liable to the forfeiture of twenty pounds of tobacco, being justly convicted for the same. (Page 261.)

* * *

ACT XL

BE it enacted and confirmed by the authoritie of this Grand Assembly that the 22d day of March be yearly kept holy in commemoration of our deliverance from the Indians at the bloody massacre the 22d March, 1621 [22], And that the ministers of every parish give notice thereof to his parishoners the Sabbath day next before. (Page 263.)

ACT XLI

IT is enacted and confirmed that masters of every family shall bring with them to church on Sondays one fixed and serviceable gun with sufficient powder and shott upon penalty of ten pound of tobacco for every master of a family so offending to be disposed of by the churchwardens who shall leavy it by distresse, and servants being commanded and yet omitting shall receive twenty lashes on his or theire bare shoulders, by order from the county courts where he or they shall live. (Page 263.)

ACT LI

WHEREAS it was enacted at an Assembly in January, 1641, that according to a statute made in the third year of the reigne of our sovereign Lord King James of blessed memory, and that no popish recusants should at any time hereafter exercize the place or places of secret councellors, register or comiss: surveyors or sheriffe, or any other publique place, but be utterly disabled for the same, And further it was enacted that none should be admitted into any of the aforesaid offices or places before he or they had taken the oath of allegiance and supremacy, And if any peson (sic) or persons whatsoever should by sinister or corrupt means assume to himselfe any of the aforesaid places or any other publique office whatsoever and refuse to take the aforesaid oaths, he or they so convicted before an Assembly should be dismissed of said office, And for his offence therein forfeit one thousand pounds of tobacco to be disposed of att the next Assembly after conviction, And it is further enacted by the authoritie aforesaid that the statute in force against the popish recusants be duely executed in this government, And that it should not be lawfull under the penaltie aforesaid for any popish preist that shall hereafter arrive to remaine above five days after warning given for his departure by the Governor or comander of the place where he or they shall bee, if wind and weather hinder not his departure, And that the said act should be

in force ten days after the publication thereof, at James City, this present Grand Assembly to all intents and purposes doth hereby confirm the same. (Pages 268-269.)

* * *

Act LXIV

FOR the preservation of the puritie of doctrine & unitie of the church, It is enacted that all ministers whatsoever which shall reside in the collony are to be conformable to the orders and constitutions of the church of England, and the laws therein established, and not otherwise to be admitted to teach or preach publickly or privatly, And that the Gov. and Counsel do take care that all non-conformists upon notice of them shall be compelled to depart the collony with all conveniencie. (Page 277.)

Act LXV

IT is enacted and consented to by this Grand Assembly, that the county of Upper Norff. shall have power and priviledge to chuse Burgesses for the severall parishes within the limitts of the said parishes. (Page 277.)

Act LXVI

Page 277 concerns repeal of Act of 1639 establishing Lowne's Creek Parish, and reenacting bounds of said parish.

Act LXVII

Page 278, establishes new lines for Wallingford Parish.

Act LXVIII

Page 278, establishes new Parish in Warwick County, independent of the Parish of Denbigh.

Act LXIX

Pages 278-79, divides Isle of Wight County into two parishes, i.e., upper and lower, and sets bounds for the same.

Act LXXI

IT is enacted by this present Grand Assembly that those of his ma'ts. counsell for the collony shall according to his said maj'ts. instructions be freely exempted from all publick charges and taxes, church duties onely excepted. (Page 279.)

ATT A GRAND ASSEMBLY

HOLDEN ATT JAMES CITTYE THE 17TH OF FEBRUARY, 1644-5

ACT I

BE it enacted by the Governor, Counsell and Burgesses of this present Grand Assembly for God's glory and the publick benefit of the collony, to the end that God might avert his heavie judgments that are now upon us, That the last Wednesday in every month be sett apart for a day of Fast and humiliation, And that it be wholy dedicated to prayers and preaching, And because of the scarcity of pastors, many ministers haveing charge of two cures, Be it enacted, That such a minister shall officiate in one cure upon the last Wednesday of everie month; and in his other cure upon the first Wednesday of the ensuing month, And in case of haveing three cures, that hee officiate in his third cure upon the second Wednesday of the ensuing month, which shall there be their day of fast, That the last act made the 11 of January, 1641, concerning the ministers preaching in the fore-noon and catechiseing in the afternoon of every Sunday be revived and stand in force, And in case any minister do faile so to doe, That he forfeit 500 pound of tobaccoe to be disposed of by the vestrey for the use of the parish. (Pages 289, 290.)

ACT II

THAT everie minister shall reside and abide within his cure to perform such acts of his callinge (vizt.) baptize weak infants, to visit the sick and all other actions which pertain to his ministerial function, upon penalty as aforesaid. (Page 290.)

ACT III

THAT where it soe falls out that any minister have induction into two or more cures farr distant one from another, whareby one cure must necessarily be neglected, It shall be lawfull for the parishioners of such a cure, to make use of any other minister as a lecturer to baptize [sic] or preach, Provided it be without prejudice or hinderance to the incumbent that first had his induction, And that the priviledge shall be allowed to all other parts inconvenient and dangerous for repaire to the parish church. (Page 290.)

ACT IV

THAT the eighteenth day of April be yearly celebrated by thanks-givinge for our deliverance from the hands of the Salvages. (Page 290.)

ACT V

THAT the election of every vestry be in the power of the major part of the parishioners who being warned will appear to make choice of such men as by pluralitie of voices shall be thought fitt, and such warninge to be given either by the minister, churchwardens or head commissioners. (Pages 290, 291.)

ACT VI

THAT whereas the church-wardens have been very negligent in the execution of their duties and office, The county courts shall hereby have power to call them into question, And if just cause be, to punish or fine them as the offence shall deserve. (Page 291.)

ACT XX

BE it enacted by the authoritie of this present Grand Assembly, with consent of Mr. Thomas Hampton, rector of James Cittie parish, in respect of the dangerous times and inconveniencies for the inhabitants of the east side of Archer's Hope Creeke to the head thereof and downe to Warham's ponds, to repaire to the parish church att James City, That they be a distinct parish of themselves or shall have power to adjoyne themselves to the parish of Martin's Hundred as they the said inhabitants shall find most convenient. (Page 298.)

(MARCH, 1645-6—SECOND SESSION)

ACT I

WHEREAS it was enacted at a Grand Assembly bearing date the second of March, 1642, concerninge the church government, That the church-wardens of every parish respectively should deliver in a true presentment in writeing of such misdemeanors as to their knowledge have been commited the yeare before, in that time whilst they were church-wardens, Namely swearing, prophaning God's name and his holy Sabbaths, abuseing his holy word and commandments, contemning his holy sacraments or any thing belonging to his service or worship, It is now further enacted by this present Grand Assembly, That the said church wardens shall not onely present their knowledge of the said misdemeanors, but all persons of evil Fame for the said offences. (Pages 309, 310.)

ACT II

WHEREAS also by the 5th article of the said act it was likewise enacted, That if any person or persons of what degree or condition soever should abuse themselves with the high and fowle offences of adultery, whoredom or fornication or with the loathsome sinne of drunkeness in the abuse of God's creatures, that of those and every of those the said church-wardens should make a true presentment. It is now further enacted, That if any church-warden shall faile in the makeing of their due presentments to the county courts respectively that the commissioners do impose a mulkt or Fine for all and every such neglect; And in case the commissioners shall be remiss in imposing a mulkt or fine upon the church-wardens soe neglecting or in punishing offenders after presentation according to the merit of the cause, that then the commissioners, upon complaint made shall be finable att the discretion of the Governour and Council, and that

the 7th article of the first act of the 17th Feb., 1644,* concerninge the punishment of the negligence of church-wardens be from henceforth repealed. (Page 310.)

* * *

ACT V

WHEREAS it was enacted the 12th of June, 1641, and continued by an act 17th of February, 1644, That all ministers should preach in the forenoon and catechise in the afternoon of every Sonday, And in case they should faile soe to doe, that then they forfeit 500 lb. of tob'o. to be disposed off by the vestry for the use of the parish: Be it now further enacted, That all masters of Families upon warning given by the ministers in the severall places where they shall officiate, do cause their children and servants to repaire to the places appointed to be instructed and catechised as aforesaid upon the like penaltie that is imposed on the minister, in case of his defeult, to be disposed as aforesaid, unless sufficient cause be shewn to the contrary. (Pages 311, 312.)

ACT XVI

Page 317 orders that Parish east of Archer's Hope Creek, created in 1644, be called by the name of Harrop parish.

ATT A GRAND ASSEMBLY

BEGUNNE AT JAMES CITTIE THE 5TH OF OCTOBER, 1646

ACT IV

WHEREAS by Act of Assembly, 1642, It was inacted concerning Ministers' duties that every tithable person within their severall parishes respectively should pay unto their minister tenne pounds of tob'o. per poll: Be it now therefore inacted upon consideration that divers parishes are become very small by reason of the said massacre, and payment by consequence according to the aforesaid rate, of non-sufficiency to support the ministers; That it shall be lawfull for the vestrys of the severall parishes to augment the aforesaid rate of tenne pounds of tob'o. per poll to such competency as they in their discretion shall think fitt. (Page 328.)

* * *

ACT XIV

WHEREAS it is inacted anno 1642, in the ninth article† of the first act of the sayd Assembly, that noe marriage should be solemnized unless by a lycense under the signett from the Gov'r. or the baynes lawfully published in the parish or parishes where both parties do inhabitt: Be it now further inacted that what minister soever shall marry any persons contrary to the said act shall Forfeit the sume of

**Act VI of Feb., 1644-5.*

†*Ante pg. 241. (Hening's Statutes.)*

1,000 lb. tob'o. to be disposed by the commissioners for the use of the county. (Page 332.)

ACT III

ATT A GRAND ASSEMBLY

HELD THE THIRD OF NOVEMBER, 1647

PRESENT UT ANTEA

UPON divers informations presented to this Assembly against severall ministers for theire neglects and refractory refusing after warning given them to read common prayer or divine service upon the Sabbath dayes contrary to the canons of the church and acts of parliament therein established, for future remedie hereof: Be it enacted by the Gov'r. Council and Burgesses of this Grand Assembly, That all ministers in their severall cures throughout the collony doe duely upon every Sabbath day read such prayers as are appointed and prescribed unto them by the said booke of comon prayer, And be it further enacted as a penaltie to such as have neglected or shall neglect their duty herein, That on [sic] parishioner shall be compelled either by distresse or otherwise to pay any manner of tythes or dutyes to any unconformist as aforesaid. (Pages 341, 342.)

ACT X

Page 347, establishes Southwark parish.

ATT A GRAND ASSEMBLY

HELD AT JAMES CITY THE 10TH DAY OF OCTOBER, 1649

ACT II

WHEREAS it appeareth to severall Grand Assemblies that the lists of tithable persons are very imperfect, and that notwithstandinge the yearly importation of people into the collony, the number of tithables in the said lists is rather diminished then augmented, which is in great part conceived, by this Assembly, to happen, in that all under the age of sixteen years are exempted from the lists, and that once passing under that age they are seldom or never acknowledged to exceed the same, in respect of the impossibility of, or at least unlikelyhood of produceinge convincinge proofes against them: Bee it therefore enacted, for the preventing of the like abuse hereafter through false & imperfect lists, That all male servants imported hereafter into the collony of what age soever they be, shall be brought into the lists and shall be liable to pay country leavyes, excepting in this act such as are natives of this collony and such as are imported free, either by

theire parents or otherwise, who are exempted from leavies, bein^g under the said age of sixteen years.

And it is further enacted, That the lists be yearly taken by the 25th of June at the farthest, and presented to the county courts, and that the particular lists be given in under the hand of the masters of the severall Families, who are to pay treble assessments for every person they give in short of their due number, and the ministers are to have tithes of all such as are now adjudged tithable. (Pages 361, 362.)

ACT*

Page 374 establishes Ocquhanocke parish in the county of Northampton.

ACT*

Page 374 orders that plantation of Thos. Stagg be added to Westover parish.

ACT*

Page 378. IT is ordered by this present Grand Assembly, That Mr. Robert Bracewell, Clarke, be suspended, and is not in a capaciti^e of serving as a Burgess, since it is unpresidentiall, and may produce bad consequence. (RAND. MS. BL. MS.)

ACT*

Page 388 establishes Marston parish, north of Queen's Creek.

MARCH 10, 1655†

ACT IX

WHEREAS there are many places destitute of ministers, and like still to continue soe, the people content not payinge their accustomed dues, which makes them negligent to procure those which should teach and instruct them, soe by this improvident saveing they loose the greatest benefitt and comfort a Christian can have, by hearing the word and use of the blessed sacraments, Therefore be it enacted by this present Grand Assembly, That all countys not yet laid out into parishes shall be divided into parishes the next county court after publication hereof, and that all tithable persons in every parish within this collony respectively, in the vacancy of their minister, pay 15 lb. of tobacco per poll yearly, and that tobacco to be deposited in the hands of the commissioners of the severall counties, to be by them disposed of in the first place for the building of a parish church, and afterwards the surplusage thereof (if any be) to go towards the purchaseing of a gleab and stock for the next minister that shall be set-

*The acts and resolutions of this assembly are not numbered or divided in any manner. They appear to be the joint deliberations of the governor, council and burgesses, exercising legislative, executive and judicial powers.

†(This should be March, 1655-6.)

ted there:: Provided that the vestrys of the severall parishes be responsible for the said tobacco so leavied. (Pages 399, 400.)

ACT XII

WHEREAS it is much to be doubted, That the comon enemie the Indians, if opportunity serve, would suddenly invade this collony to a totall subversion of the same, and whereas the only means for the discovery of their plotts is by alarms, of which no certainty can be had in respect of the frequent shooting of gunns in drinking, whereby they proclaim, and as it were, justifie that beastly vice spending much powder in vaine, that might be reserved against the comon enemie, Be it therefore enacted that what person or persons soever shall, after publication hereof, shoot any gunns at drinkeing (marriages and Funeralls onely excepted,) that such person or persons so offending shall forfeit 100 lb. of tobacco to be levied by distresse in case of refusall and to be disposed of by the militia in ammunition towards a magazine for the county where the offence shall be committed. (Pages 401, 402.)

ACT*

Page 404, establishes Stratton Major parish on north side of the York River.

ACT*

Page 409. BY reason of the great inconvenience occasioned by the partition of the Isle of Wight county by Pagan Creeke, it is ordered that in each parish of the said county a monthly court be held on the 9th day of every moneth successively each parish still continuing equally relative to the commissioners of the county in genneral and that the com'rs. of each parish appoint places convenient for the holding of the courts aforesaid.

AT A GRAND ASSEMBLY

HELD AT JAMES CITY BY PROROGATION FROM THE 10TH OF MARCH, 1655, TO THIS INSTANT, FIRST OF DECEMBER, 1656,
WHEREIN WAS INACTED AS FOLLOWETH

ACT V

CONCERNING MINISTERS IMPORTED

WHEREAS many congregations in this collony are destitute of ministers whereby religion and devotion cannot but suffer much impairment and decay, which want of the destitute congregations ought to be supplied by all meanes possible to be used, As also to invite and encourage ministers to repaire hither and merchants to bring them in, Bee it therefore hereby enacted for the reasons aforesaid, that what person or persons soever shall at his or their proper cost and charge

*Acts not numbered.

transport a sufficient minister into this collony without agreement made with him shall receive for satisfaction of his or their said charges of him the said minister or they that shall entertaine him for their minister, twenty pounds sterleng by bill of exchange or two thousand pounds of tobacco, and also for what money shall be disbursed for them besides their transportation to be allowed for. (Page 418.)

ACT X

WHEREAS by a former act of Assembly priviledge was granted to any parish to send one or two Burgesses, and severall disputations ariseing thereupon, how the charges of the said parochiall Burgesses should be defrayed, It is ordered that everie county shall pay the Burgesses usually send from the respective counties as formerly, and if any parish shall return a Burgesse for their particular occasion, then the charge of the said Burgesse to be levied in and by the parish that elected him. (Page 421.) (RAND. MS. BL. MS. JEF. MS.)

It is ordered by the Assembly . . . that lycenses for marriages and all other priviledges and comodities enjoyed by the precedent Governours, be confirmed to the present Governor. . . . (Pages 423, 424.)

FOR encouragement of the ministers in this countrey and that they may be the better enabled to attend both publick commands and their private cures, It is ordered, That from henceforth each minister, in his owne person with six other servants of his family shall be free from publique levies, Allwaies provided they be examined by Mr. Phillip Mallory and Mr. John Green, and they to certifie their abilities to the Governor and Councill, who are to proceed according to their judgement. (Page 424.)

IT is ordered that the parish of Bristoll have power to keep courts within their said parish and to heare and determine all differences herein as at county courts which courts are to be kept by the comissons dwelling in the said parish, but either plt. or defendant if they crave it shall have license to appeale to Charles Cittie or Henrico county courts. (Page 424.)

AT A GRAND ASSEMBLY

HELD AT JAMES CITTIE, MARCH 13TH, 1657-8

ACT I

CHURCH GOVERNMENT SETTLED

BEE it enacted by this present Grand Assembly concerning Church goverment as followeth, that all matters concerning the vestrey, their agreements with their ministers, touching the church wardens, the poore and other things concerninge the parishes or parishoners respectively be referred to their owne ordering and dis-

poseing from time to time as they shall think fitt, That register booke
be kept by their appointments of all christenings, burialls and mar-
riages and the ministers only shall celebrate marriages and not without
license as formerly or theire publication of banes uppon three
severall dayes shall be fined tenne thousand pounds of tobacco to
ease the leavye of that county: No license to be granted without
certificate under the hands of the parents, masters or guardians of
the parties to be married. (Page 433.)

ACT II

AGAINST DRUNKENNES, &c

THAT all good meanes be used in the severall countie courts
and parishes respectively for the suppressing of the odious sinnes of
drunkennes, blasphemous swearing and curseing, scandalous liveing
in adultery and Fornication, And that all such person & persons of
what degree or qualitie soever be seveerly punished and genneraly
to be held incapable of being a wittnes between partie and partie,
and of bearing any publique office in the goverment of this collony;
Hee that shall be three times convicted in open court of either of the
said offences shall be accounted a common drunkard, swearer, &c.
the first offence of drunkenness to be fiftie pounds of tobacco, the
first offence of swearing to be twelve pounds of tobacco, and for
servants & people under age to be referred to the magistrates or
com'rs. in the county courts to give them correction in case the
parents or masters refuse to pay the fine, The second offence theise
mulkts and punishments to be doubled. (Page 433.)

ACT III

THE SABBOTH TO BEE KEPT HOLY

THAT the Lord's day be kept holy, and that no journeys be
made except in case of emergent necessitie on that day, that no goods
bee laden in boates nor shooeting in gunns or the like tending to the
prophanation of that day, which duty is to be taken care of by the
ministers and officers of the severall churches, & by the commissioners
in their places, and the partie delinquent to pay one hundred pounds
of tobacco or layd in the stocks, and to take care that servants and
others do repaire to their severall churches everie Lord's day. (Page
434.)

ACT IV

AGAINST BIGGAMY

THE lawes of England against biggamy or haveing more then
one wife or husband shall be putt in execution in this countrie. (Page
434.)

* * *

ACT XIV

CONCERNING SECRET MARRIAGES

WHEREAS many greate abuses and much detriment hath been found to arise both against the lawe of God and likewise to the service of many masters of Families in this collonie, occasioned through secret marriages of servants, their masters and mistresses not any waies made privie thereunto, As also by comitting of Fornication; for the prevention of the like abuses hereafter, Bee it enacted, and confirmed by this Grand Assembly that what servant soever hath since January, 1656, or hereafter shall secretly marrie with any maid or mistresse, (if she be a widowe) hee or they soe offending shall in the first place serve out his or their times with his or their master or mistresse, and after shall serve his or their said master or mistresse, one complete yeare more for such offence comitted, And the maid or woman servant so marrying without consent as aforesaid shall for such her offence to her master or mistresse serve one year after her freedom by indenture, And a freeman so offending shall give satisfaction to the master or mistresse by doubling the valew of the service.

And it is also further enacted and confirmed by the authoritie of this Grand Assembly that if any mans' servant shall hereafter comit the act of Fornication with any maid* . . . appointed in like cases give satisfaction for the loss of her service to her said master or mistresse by his service of one compleat yeare, or pay fifteen hundred pounds of tobacco and give securitie to save harmeless the parish and her said master or mistresse, and defraye all charge of keeping the child, And a freeman so offending shall for his offence pay fifteen hundred pounds of tobacco or one year's service to the master or mistresse of the woman or maid servant of whom hee shall gett a bastard, As also give securitie to save the parish and her said master and mistresse harmeless & defray all charge about keeping the child, And the woman servant so offending to suffer according to lawe, Also be it enacted that every person comitting Fornication shall pay five hundred pounds of tobacco to the use of the parish where the said act is comitted or be whipt. (Pages 438, 439.)

ACT LII

WHEREAS it hath been the frequent practice of sherriffs and officers for their owne ease and benefitt to repaire to the churches on Sabbath dayes and other publique meetings on purpose to serve executions, warrants and other writts, by which meanes many times those duties are neglected by such who are in danger of arrests, It is therefore ordered, and bee it enacted by this present Grand Assembly, that no officer or officers shall from henceforth execute any writt or warrants upon any person or perons in time of exercize or muster for that day, nor on the Sabbath day. (Page 457.)

**(So in MS.—See Act XX of 1642-3, ante pa. 252, of which this act is an amendment.—From the above act it would seem that the words torn out were "or woman servant, he shall for his offence, besides the punishment by law.")*

Act LVIII

BEE it enacted and confirmed by the authoritie of this present Grand Assembly, That the two and twentieth day of March and the eighteenth day of Aprill be yearly kept holie in comemoration of our deliverance from the Indians at the bloody massacres the 22d day of March, 1621, and the eighteenth of April, 1644, And that the ministers of everie parish give notice thereof to the parishioners the Sabbath day next before. (Pages 459, 460.)

Act LIX

IT is enacted and confirmed by the authoritie aforesaid, That all such persons as were here or came in at the last coming in of Sir Tho: Yates† shall be exempted from their personal service to the warrs ^{†"Gates" in all the former acts.} and all publique charges, ministers, duties excepted, not exempting their families (excepting such as shall be employed in cheife.) (Page 460.)

Act LXXV

BEE it enacted by this Grand Assembly, That it shall be lawfull for the commissioners of the severall counties not yet laid out into parishes, with the consent of the inhabitants thereof to devide their counties into parishes as by the major part of the said counties shall be agreed. (Page 469.)

Act CVII

Encouragement for Ministers and their Transporters. (This is nearly a literal transcript of act V of Dec. 1656, ante pa. 418.) (Page 481.)

APRIL THE FIRST, 1658

UPON the petition of the inhabitants of Middle Plantation and Harrop parishes, It is ordered, That both of them be henceforth incorporated into one parish which is to be called the parish of Middle-towne and the bounds of the same to be those already including both the aforesaid former parishes. (Page 498.)

Act X

WHEREAS many disputes and controversies have arose about the defraying of the charge of the parochial Burgesses, by reason the vestrys of the said parishes have not been sufficiently qualified for laying the same upon the people, It is hereby enacted and ordained, That the vestrie of any parish which shall elect any Burgess shall be impowered to order payment for his charges, And in case any persons within the parish electing shall refuse to make payment according to their order, then the collectors shall by vertue of that order make distresse for the same, which shall be accounted authentique in any court of judicature within this collonie. (Pages 520, 521.)

AT A
GRAND ASSEMBLY

HELD AT JAMES CITTIE, THE THIRTEENTH OF MARCH, 1659-60

ACT XX

AN ACT TO RECORD ALL MARRIAGES, BIRTHS AND BURRIALLS

WHEREAS many differences arise about the age of orphantines, and enquiries are often made for persons imported into the collonie, of whose death no positive certificate can be granted for want of registers, Bee it therefore enacted, That every parish shall well, truly and plainly record and sett downe in a booke provided for the purpose, all marriages, deaths and births that shall happen within the precincts of the parish, and in the month of March in every yeare, the person appointed by the parish so to do, shall make true certificate into the clerke of every county to the intent the same may there remaine on record for ever, And if any master of a Family or any other whose duty it is to give notice and information to the partie that is appointed to enter the same on record shall faile to doe the same within one month after such marriage, death or birth shall for every such default forfeit one hundred pounds of tobacco, And if such persons as are appointed by the parish shall faile to make such returns to the clerke of everie county in the said month of March as aforesaid shall forfeit one thousand pounds of tobacco, The one moety of the said forfeiture to be paid unto the governour, The other moety to such person or persons as shall discover the same, and make proove thereof in any court of record within this collony, to bee recovered by the usuall action of debt in any of the said courts, And the vestry of each parish upon publication of this act to appoint such an officer in every parish. (Page 542.)

WHEREAS several parishes have exhibited to this Assembly their complaints against the sherriffes of the county for refuseling to take notice or make returne of the Burgesses by them elected, Whereby their priviledges graunted them by the law have been infringed, It is therefore ordered that no sherriff for the future upon the desire of the vestry to have a parochial Burgess manifested to him shall refuse to convene the people at a certaine time and convenient place, And be there present to take off their election and accordingly to returne their Burgess. (Page 545.)

ORDERED, That two thousand pounds of tobacco be paid unto Mr. Phillip Mallary for his officiateing at the last two Assemblies out of the levy in Yorke county. (Page 549.)

ORDERED, That Mr. Peter Lansdale and Mr. Phillip Mallory be desired to preach at James towne the next Assembly. (Page 549.)

THE REVEREND ALEXANDER GARDEN

By Edgar Legare Pennington

III.

GARDEN AND WHITEFIELD

A NAME always associated with Garden's is that of George Whitefield, perhaps the foremost preacher of the Eighteenth Century. Whitefield was a priest of the Church of England. He had been sent to Savannah and had officiated at Christ Church there; but his major interest was the orphanage which he started at Bethesda, a few miles from the town. He decided that this benevolent enterprise was of more importance than the direction of his parish; and he began to devote his extraordinary energy and oratory to the raising of funds for its upkeep and expansion.

When he first visited Charles Town—August, 1738, he was still in deacon's orders. He was then on his way back to England for further ordination; and he remained in the South Carolina town about ten days. He considered St. Philip's Church very beautiful. Mr. Garden treated him courteously; and he described the commissary as "a good soldier of Jesus Christ."¹ Garden told him of the arbitrary way in which John Wesley had been subjected to injustice in Georgia, and assured him that if the same sort of proceedings were commenced against him, he would defend him with his life and fortune.² At that time, Whitefield had not begun to exhibit his disregard of Church forms and his tendencies towards enthusiasm and radicalism, which later made him obnoxious to the clergy of his own communion and even irritated the dissenters.

When Whitefield paid his second visit to Charles Town, he was a changed man. He had become as well known for his non-restraint so far as Church-usage was concerned, and for his opposition to all who disagreed with his Calvinistic views, as for his charitable project. Reaching Charles Town, he found Commissary Garden absent. The curate did not feel empowered to lend him the use of St. Philip's

¹Tyerman: *Life of Whitefield*, I., 142.

²Gillies: *Life of Whitefield*, 29.

pulpit; so Whitefield preached in non-Anglican houses of worship. A few days later, he called on Garden, and was received with coldness. The commissary charged him with breaking the laws of the Church and his ordination vows as well; he warned him that if he preached in any public Church in the province, he would suspend him. Whitefield remarked that he would regard that warning as much as a Pope's bull. A warm discussion took place; and Whitefield was ordered to leave Mr. Garden's house.

The commissary wrote the Bishop of London about the conversation he had with Whitefield. He said: "We had no sooner entered into conversation, but it very plainly appeared to me, that he was more desirous of being excluded than admitted into the pulpits of the Church of England. In a word, he gave himself such liberties in accusing the clergy of false doctrine, hypocrisy, and neglect of duty, that I very easily showed him he was not to expect any Church pulpit in this province."³

In disregard of Garden's advice, Whitefield continued to preach, using the Independent meeting-houses. He freely attacked the clergy of the Church of England, to the entertainment and relish of his hearers.

It was in the year 1740 that Whitefield visited Charles Town for the second time. On Sunday, the 16th of March, after preaching at an early hour at the Scots' meeting-house, he attended service at St. Philip's Church. Mr. Garden, who was filled with indignation at Whitefield's undisciplined course, denounced him from the pulpit as a Pharisee who came to the Temple, saying, "Lord, I thank Thee that I am not as other men."⁴

The next two days, Whitefield preached twice daily, and collected seventy pounds for his orphans. One of his sermons was aimed at Garden; and he chose for his text: "Alexander the coppersmith did me much evil; the Lord reward him according to his works."⁵

In the meantime, a bitter correspondence was in process between the two clergymen. Garden reminded Whitefield that he was slandering his brother clergy, that he was accusing them of not preaching the truth as it was to be found in Jesus, that he was falling from the established doctrine.⁶ He asserted that Whitefield's sermons were not calculated to edify, but "to puzzle and amuse the minds of the populace."⁷ He criticized two letters which the visitor had published in Charles Town, and said:—

³*Fulham MSS., N. C., S. C., Ga., #74; Stevens & Brown L. C. Trans.*

⁴*St. Luke XVIII., 11.*

⁵*II. Timothy IV., 14.*

⁶*Garden: Six Letter, 7-23.*

⁷*Ibid., 28-32.*

"Had you observed common decency or good manners in them, you had then been only an object of common pity; but your contrary behaviour exposes you to the utmost scorn and contempt of every reader."⁸

Whitefield, he added, had slandered Archbishop Tillotson, saying that his Grace "knew no more of Christianity than Mahomet." He called on him, in particular, to retract his statements concerning the Archbishop.⁹

One can imagine how little a man of Whitefield's strong will would be swayed by any efforts to silence him. He left the town, but was back on the 2nd of July and began preaching twice every day.

The following Sunday (July 6th), he went to St. Philip's Church, where Mr. Garden again attacked him and the enthusiasts whom he represented. He sent word for Whitefield to absent himself from the sacrament until he could speak to him. So Whitefield retired to his lodgings. On the 7th of July, the commissary summoned him to appear before him at St. Philip's Church, on the 15th, to answer certain questions "concerning the mere health of his soul, and the reformation and correction of his manners and excesses, and chiefly for omitting to use the form of prayer prescribed in the communion book." Undaunted, Whitefield took a trip into the rural sections the same day and continued his preaching. But he returned to Charles Town by Sunday, July 13th.

On the 15th of July, he appeared in St. Philip's, according to the citation: There were many spectators present; and Mr. Garden and four other clergymen constituted the tribunal. Whitefield protested against the jurisdiction of the court over him; he alleged that he was not subject to Commissary Garden, as he belonged in the field of Georgia. He questioned the jurisdiction of the Bishop of London over his case. Then he asked for a postponement of a day; the request was granted.

Next morning, the accused tendered his written exceptions, proposing to refer the matter to six impartial arbitrators, three to be named by Garden. The court declared that the exceptions be repelled.

Whitefield appealed to the Lords Commissioners appointed by the King for receiving and hearing appeals in spiritual causes. This appeal was granted; and a year and a day were allowed him for the prosecution of his appeal. All further proceedings were stayed pending that period.

The commissary and his court caused Whitefield no worry.

⁸*Ibid.*

⁹*Ibid.*, 42ff.

While the hearings were prolonged from day to day, he kept preaching. He pictured himself as a man persecuted for a principle and in the hands of the Lord's enemies. His attitude is revealed in the following incident. He was in Charles Town a few months later; and while there, he revised and corrected a letter written by one of his converts for the press, libelling the clergy in general and Garden in particular. He gave bond; but he wrote in his Journal:—“Blessed be God for this further honour! I think this may be called Persecution. I think it is for righteousness' sake.”

At last the term for prosecuting his appeal expired; and there could be no doubt that Whitefield had failed to follow up his plea. So the case was resumed, as if no appeal had been made. Whitefield was summoned to appear before the court; but he was not there. The charges were read. He had, notwithstanding his ordination vows, omitted to use the Prayer Book; he had officiated in various meeting-houses in public without using the form of prayer prescribed. The final decree was, that Whitefield be suspended from his office and “pronounced, declared, and published openly in the face of the Church.”

Looking back over this celebrated episode, we see a contest between two strong men, each zealous for a principle. But there was something more involved—the Church's claim on the loyalty of its own ministers. Whitefield was a priest of the Church; he was employed as a missionary. He knew that Commissary Garden was the official representative of the Bishop of London; and Whitefield must have known that he was guilty of insubordination in ignoring the Commissary's orders in the limits of his own jurisdiction. When he was ordered deacon, he had promised reverently to obey his ordinary (the Bishop) and other chief ministers of the Church, “and them to whom the charge and governance over (him) is committed, following with a glad mind and will their godly admonitions.”¹⁰ He could not have been ordained to the Anglican ministry without subscribing to the use of the Book of the Common Prayer in the public prayer and administration of the sacraments, and none other. No one can defend his disregard of the ecclesiastical law, to which he had pledged conformity, or his inconsistency in attacking the constituted authorities of his Church.

Yet Whitefield was an earnest, sincere man. In his zeal, he felt that there was some higher law which should enlist his allegiance. An answer to Mr. Garden's contentions was published at the time, which illustrates the sentiment favourable to Whitefield.

¹⁰*Church of England Book of Common Prayer: Ordering of Deacons.*

"And thus ends this famous and first ecclesiastical or rather clerical court in the British colonies. But what a thousand pities, that it was not the first time erected to punish some notorious immorality or other, either in the Episcopal clergy or people, to whom alone it belongs, and among whom, as well as others, there are notorious immoralities enough abounding in all the colonies!

"Or if an Episcopal clergyman must be the primary object of this commissarial power and severity, what a thousand pities that their first court was not erected to punish some or other for playing at cards and dice, or haunting taverns, or too much constant drinking, or some other misdemeanour, which they need not take much pains to find or prove!

"But instead of this: to begin with a young clergyman of zeal to promote the highest degree of piety, as we find none superior since the Apostles' days."¹¹

11Crostwell: *Answer to Garden's Letters*, 58.

Garden's side of the case is shown in a letter to his parishioners, where he states:—

"Not the matter but the manner, not the doctrines he delivered but the agreeableness of the delivery, had all the effect upon you."

If he had mistaken in opposing Whitefield, he said, "sure I am, that I have acted an honest and faithful one, to the best of my capacity and knowledge. * * * Had I consulted with flesh and blood; consulted my own ease, and how to avoid that storm of wrath, obloquy, and reproach I sustained from the zealot party among you; I needed only to have acquiesced in the wild scene without opposition, and suffered the delusion to have taken such cause and event as might happen. But how then could I answer either to God, my lawful superiors in his Church, or to my own conscience?

"No, my brethren, you are the flock lawfully committed to my charge, of whom the Holy Ghost has made me overseer; and, therefore, am I jealous over you with a Godly jealousy. I saw the wolf a-coming; a vain, visionary creature, who would fill your heads with visions and new revelation, with speculative perplexing notions of justification, irresistible grace, effectual calling, perseverance, assurance, predestination, or absolute, eternal decrees of election and reprobation; and, therefore, saw I it my duty, not to flee, but to rise up in your behalf, for your safety and defence."

IV.

GARDEN'S LATER YEARS

The conversion of the negroes was one of Mr. Garden's chief concerns. On the 6th of May, 1740, he wrote the Secretary of the Venerable Society some views gleaned from his study and experience. He felt that the evangelization of the negroes in the gross, or inclusive of the whole body of slaves, would be a foolish attempt, since there were so many ages, nations, and languages represented.¹² The missionary should commence with those who were home-born and under ten years of age. Sending schoolmasters from England to labour among the negroes would do little good; instead, he advised the use of negro schoolmasters, slaves themselves but educated for this service and employed in it. He proposed that every owner of from eighty to a hundred slaves should send to school a capable male negro, till he be taught to read the Bible, to say the Church catechism, and to use the Book of Common Prayer. Then he could be used as a teacher for the slave children. But he realized that no one would agree to put this proposal into practice, as it would involve the loss of the slave's service. He had even tried to have such a law enacted; and had failed, as men's property was at stake. Therefore, he suggested that the S. P. G. appoint three, four, or more clergymen as their attorneys, with directions to purchase home-born male slaves not under twelve years, and instruct them; then they would be employed as schoolmasters.¹³

This letter was transmitted to the Bishop of Oxford, with a note stating that the Society had approved of the purchase of two negro youths by Mr. Garden, at the expense of the Society, for instruction.¹⁴ In January, 1742, Mr. Garden bought two boys, fourteen and fifteen years old. He kept them under his own roof, and sent them to school every day. They made considerable progress.¹⁵

The Reverend Mr. Whitefield thought the plan was impractical; and wrote the Society his ideas on the subject. He said that few negroes would submit to being taught by a young negro; furthermore, it was doubtful whether the authorities would permit the slaves to be taught to write.¹⁶ Here we see the roles reversed. Garden was the idealist, while Whitefield faced the cold facts of the situation.

¹²*The negroes of Garden's day showed great varieties of dialect and racial characteristics. Some of them were fresh from Africa. As a whole, they had not acquired a homogeneity which would enable them to be treated as a whole.*

¹³*Lambeth MSS., 1123, I., No. 18; Stevens & Brown L. C. Trans.*

¹⁴*Ibid., No. 19; S. P. G. Abstract, 1741, p. 68.*

¹⁵*S. P. G. B-10, #138; Stevens & Brown L. C. Trans.*

¹⁶*Lambeth MSS., 1123, I., No. 29; Stevens & Brown L. C. Trans.*

In reality, there were insuperable obstacles to this interesting scheme. The local feeling against the negro was very strong; there were rumours of intended uprisings. The Spaniards were trying to induce the negroes to escape to St. Augustine, with offers of freedom. So acute was the fear of possible violence that on holidays, such as Easter, Whitsunday, and Christmas, a guard was maintained to prevent disturbance.

With characteristic optimism and determination, Garden founded a school in Charles Town, in 1742, for the training of negro youths as instructors of their race. The school was continued with success for more than twenty years. Many adult slaves attended it in the evenings. This project was conducted by the Church in the face of great difficulties, and at a time when the government had not a single institution for the education of the fifty thousand slaves in the colony.¹⁷ More than sixty negro children were instructed in the school daily. In 1744, it was reported that eighteen were reading the Testament very well, that twenty were in the Psalter. The number had increased so as to give employment to both young schoolmasters. As Garden wrote the Secretary of the Society (October 18th, 1744), the school "succeeds even beyond my first Hopes or Expectation. Upwards of Sixty Negro Children are now Daily taught in it, the Principles of our holy Religion, & to read the Scriptures; (15 of which are now capable to read the Testament very well, & 20 more are in Psalters, & the rest in the Alphabet and Spelling Books,) and the Number still gradually increasing."¹⁸

In 1746, Garden visited England. He declared that he had left all things relating to the Church and the clergy in South Carolina in good order. The number of people in the negro school had now reached seventy; fifty-five children were taught in the daytime, and fifteen adult slaves attended at night. He said that "he plainly perceived a very general and earnest desire among negro parents of having their children instructed, and also an emulation among many of them that are capable of instruction."¹⁹

Three years later, 1749, he resigned as commissary, having given twenty-three useful years to the duties of that office. He felt the advance of old age and its infirmities. In his report to the Bishop of London, February 1st, 1750, he stated that he had always held the annual visitation of the clergy, when he took pains to comply with the Bishop's instructions. He had proceeded during his term against four irregular clergymen. Two of that number had resigned rather than face trial; one had been suspended from his office and benefice;

¹⁷200 Years of the S. P. G., 18.

¹⁸S. P. G. B-12, #119; Stevens & Brown L. C. Trans.

¹⁹Hawkins: *Historical Notices*, S. P. G., 61.

the other (Whitefield) he had suspended only from his office. He had found difficulties in the law; and felt that the commissary's authority was of little avail against the irregularities of the clergymen. It was easy for the accused to make exceptions against the commissary as judge, alleging personal enmity, and to nominate arbiters who would stand out against the commissary and provoke a deadlock. The law contained no provision as to the judge in case of a deadlock; the proceedings, therefore, would come to nothing.²⁰ Thus we see the drawbacks in the way of Church discipline without a resident bishop. Mr. Garden, the most painstaking and indefatigable of the colonial commissioners, recognized the limitations of his office.

In October, 1753, he resigned the rectorship of St. Philip's also. On the 31st of March, the following year, he preached his farewell sermon, after a rectorate of thirty-four years. His text was the first verse of the tenth chapter of Romans:—

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The vestry commended his piety, zeal, and candour in his sacred character and functions.²¹ He had been a positive force in the religious, educational, and even secular life of South Carolina; and the high level maintained by the Church during its colonial regime may be attributed largely to his example and oversight. Returning once more to England, to end his days in retirement, he found the climate too severe; so he came back to Charles Town. There he died, the 27th of September, 1756, at the age of seventy-one.

In their testimonial, the vestry of St. Philip's avowed that he was "strict and impartial." They said:—

"His appearance as one of the visitors of the free school in Charles Town was the sure precursor of a strict examination. He did not permit the teachers, as they are very fond of doing, to point out the places for examination."

He was attentive, they added, to the religious training of his children and servants. He was careful whom he admitted as sponsors for those baptised; and he caused children who had been privately baptised, because of sickness, to be presented for public reception in the Church. He refused the communion to immoral persons; and admitted no young person to the sacrament till he was satisfied that he understood the nature of the same. He would not marry anyone during Lent or on the other feast days prescribed by the Church, or

²⁰*Fulham MSS., S. C., #290; Stevens & Brown L. C. Trans.*

²¹*Dalcho: Historical Account * * * Church in S. C., 166.*

in any manner not strictly conformable to the Book of Common Prayer. He gave the exact tenth of his whole income yearly to the poor. "In everything he was methodical. He carefully digested his plans, and steadily adhered to them."

No one was appointed commissary in South Carolina after his death. Of him it has been said that none exceeded him in the hold on the hearts of his people, and none left a more lasting place upon the Church and the community at large.²²

²²Perry: *American Episcopal Church*, I., 390.

BOOK REVIEWS

HISTORY OF ST. PAUL'S PARISH, NEW HAVEN, 1830-1930. *By Frances Bishop Barney.*

THIS is a welcome addition to the ever-growing list of parochial histories. St. Paul's is the daughter of the historic Trinity Church which still stands in the Public Square of New Haven, an historic monument of the beginnings of the Church of England in a rock-ribbed Puritan community. St. Paul's was consecrated April 22, 1830, long before the days of railroads; when New Haven had a population of ten thousand and the Whipping Post on the green was still in use. It became an independent parish in 1845 with the Rev. Samuel Cooke as its first rector. The parish has given three bishops to the Church—Abram N. Littlejohn, the brilliant first Bishop of Long Island; the wise and beloved Edwin S. Lines, Bishop of Newark, and the Rt. Rev. James De Wolf Perry, Presiding Bishop. The story of the hundred years is well and clearly written; amply illustrated and excellently printed. It lacks but one thing—so essential to all historical works—an index.

OLD TESTAMENT LIFE AND LITERATURE. *By I. G. Matthews. New Edition Revised. New York: The Macmillan Company. 1934. Pp. 358. \$1.75.*

THIS is a new and revised edition of a work first published in 1923. In its original form it was a setting forth in non-technical language not only of the literature and history of the Old Testament, but also of its background. In this new edition advantage has been taken of the opportunity to revise some of the matter in the light of the knowledge developed during the last ten years, but also to add new valuable material, including some excellent maps. There is a discriminating selective Bibliography and an excellent index. It is an admirable book to place in the hands of lay men and women.

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